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COMICORUM GRAECORUM

FRAGMENTA QUAEDAM

CURAVIT

ET

NOTAS ADDIDIT

ROBERTUS WALPOLE A. B.

TRIN. COLL. CANT.

CANTABRIGIAE

TYPIS ACADEMICIS EXCUDEBAT R. WATTS

VENEUNT APUD J. MAWMAN LONDINI

ET BIBLIOPOLAS CANTABRIGIAE.

M DCCC V.

HONORATISSIMO VIRO

DOMINO WALPOLE

BARONI DE WALPOLE

PATRUO SUO PLURIMUM MERITOQUE DILECTO

HUNC LIBRUM

IN

GRATISSIMI ANIMI TESTIMONIUM

LUBENS

DAT. DICAT. DEDICAT.

R. W.

NoruNT qui in hoc genere literarum non planè hospites sunt, quamplurima apud Græcos Comicos loca esse admodum mutila, hiulca, et depravata; multosque apud eos sales et lepores quorum vim ac venustatem assequi, nemini, nisi qui cum Atticis poetis longam consuetudinem inierit, contingere licet. Haud mediocribus igitur doctrinæ et acuminis præsidiis instructus esse debeat is, qui eorum reliquiis edendis se accingere velit. Ex R. Bentleïi ad J. Millium Epistola discimus, "fragmenta omnium poetarum Græcorum cum emendationibus et notis grande opus edere" Bentleium in animo habuisse. Caussam autem, quæ consilio intercessit, quo minus perficeretur, non est hujusce loci quærere. Ex Callimachi reliquiis quas vir eruditissimus in lucem edendas curavit, conjectura augurari licet, quam insigne in Græcarum literarum redundâsset

emolumentum, si opus susceptum ad umbilicum perducere voluisset.

In fragmentis Græcorum Comicorum colligendis, præter Morellum et Hertelium, versatus est Grotius; qui sæpe, ut Hemsterhusii verbis utar, "legitimum Atticæ scenæ sermonem violavit." Loca autem quædam feliciter curaverunt, versusque nonnullos a vitiorum labe vel obiter vel dedita opera purgârunt Bentleius, Valckenærius, Toupius, alii. Plurima vero fragmenta adhuc extant, quæ ab his sicco pede præterita, ita suspecta mendorumque plena sunt, ut ea vix quisquam, nisi ope MSS. codicum adjutus, expedire omnino unquam potuerit.

Cum adeo periculosæ aleæ argumentum plenum sit, ne quis miretur quod paucas tantummodo Comicorum Græcorum reliquias jam ipse selegerim in quibus periculum facerem, quibusque operam meam qualemcunque navarem. Minime vero dubitandum est, quin doctis omnibus,

emunctæque naris hominibus se satis probare possint, ob ipsarum venustatem, urbanitatem, " illasque solis Atticis concessas veneres."

Versionem Grotii, " inimitabilis illius Græcorum poetarum interpretis," adjungere, leviter tamen aliquando immutatam ut emendato contextui melius accommodaretur, religioni mihi non erat habendum. Aliunde quoque haud exiguum ornamentum huic volumini accessit, siquidem CUMBERLANDIUS nostras amicè benevolèque permisit, ut versiones suas quorundam fragmentorum, exquisitas sane illas, miraque elegantia conditas et commendatas huc transferrem.

Ingratus autem essem quam qui maxime, si ea silentio præterirem, quæ RICARDUS PORSON, vir supra præconium meum longissime positus, non minus docte quam humaniter mecum communicare dignatus est. Meminerit velim lector, viri eruditissimi emendationes in notis sequentibus literam P. habere subjunctam.

Superest, priusquam manum de tabula tollam, ut ob ea quæcunque in hoc opere a me vel errata vel peccata fuerint, lectori intercedam. Minime dubito quin materiæ arduæ difficilique parum satisfecero. "Sed audere non dedecet; et si quid desit operi, supplet ætas; et si qua dicta sunt juveniliter, pro indole accipiuntur*." Si vero vel tantillum aliquorum studia in hisce Comœdiæ Græcæ reliquiis indagandis et illustrandis aut erexerim aut exsuscitârim, laboris suscepti nequaquam pœnitebit, votique mei esse videbor omnino compos.

* Quintilian.

Dabam Cantabrigiæ:
v *Cal. Jun.* A. D. MDCCV.

COMICORUM

GRAECORUM

FRAGMENTA QUAEDAM.

ΚΡΑΤΙΝΟΥ.

ΠΥΤΙΝΗ.

Ὦναξ Ἄπολλον, τῶν ἐπῶν τῶν ῥευμάτων
καναχοῦσι πηγαί· δωδεκάκρουνον στόμα·
Ἰλισσὸς ἐν φάρυγγι· τί ἂν εἴποιμί σοι;
εἰ μὴ γὰρ ἐπιβύσει τις αὐτοῦ τὸ στόμα,
ἅπαντα ταῦτα κατακλύσει ποιήμασιν.

ΕΥΠΟΛΙΔΟΣ.

ΔΗΜΟΙΣ.

Καὶ μὴν ἐγὼ, πολλῶν παρόντων, οὐκ ἔχω τί λέξω·
οὕτω σφόδρ' ἀλγῶ, τὴν πολιτείαν ὁρῶν παρ' ἡμῖν.
ἡμεῖς γὰρ οὐχ οὕτω τέως ᾠκοῦμεν οἱ γέροντες,
ἀλλ' ἦσαν ἡμῖν τῇ πόλει πρῶτον μὲν οἱ στρατηγοὶ
ἐκ τῶν μεγίστων οἰκιῶν, πλούτῳ γένει τε πρῶτοι,
οἷς ὡσπερεὶ θεοῖσιν ηὐχόμεσθα· καὶ γὰρ ἦσαν.
ὥστ' ἀσφαλῶς ἐπράττομεν· νυνὶ δ' ὅποι τύχοιμεν,
στρατευόμεσθ' αἱρούμενοι καθάρματα στρατηγούς.

ΔΗΜΟΙΣ.

Κράτιστος οὗτος ἐγένετ᾽ ἀνθρώπων λέγειν·
ὁπότε παρέλθοι δ᾽, ὥσπερ οἱ ᾽γαθοὶ δρομεῖς,
ἐκ δέκα ποδῶν ᾕρει, λέγων τοὺς ῥήτορας·
ταχὺς λέγειν μὲν, πρὸς δέ γ᾽ αὐτοῦ τῷ τάχει
πειθώ τις ἐπικάθιζεν ἐπὶ τοῖς χείλεσιν·
οὕτως ἐκήλει· καὶ μόνος τῶν ῥητόρων
τὸ κέντρον ἐγκατέλιπε τοῖς ἀκροωμένοις.

ΚΟΛΑΞΙ.

᾽Αλλὰ δίαιταν ἣν ἔχουσ᾽ οἱ κόλακες, πρὸς ὑμᾶς
λέξομεν· ἀλλ᾽ ἀκούσαθ᾽ ὡς ἐσμὲν ἅπαντα κομψοὶ
ἄνδρες· ὅτοις τὰ πρῶτα μὲν παῖς ἀκόλουθός ἐστιν
ἀλλότριος τὰ πολλά· μικρὸν δὲ τὸ καμνὸν αὐτῷ.
ἱματίω δέ μοι δύ᾽ ἐστὸν χαρίεντε τούτω,
οἷν μεταλαμβάνων ἀεὶ θάτερον ἐξελαύνω
εἰς ἀγοράν· ἐκεῖ δ᾽ ἐπειδὰν κατίδω τιν᾽ ἄνδρα
ἠλίθιον, πλουτοῦντα δ᾽, εὐθὺς περὶ τοῦτον εἰμί.
κἄν τι τύχῃ λέγων ὁ πλούταξ, πάνυ τοῦτ᾽ ἐπαινῶ,
καὶ καταπλήττομαι δοκῶν τοῖσι λόγοισι χαίρειν.

εἶτ' ἐπὶ δεῖπνον ἐρχόμεσθ', ἄλλυδις ἄλλος ἡμῶν,
μᾶζαν ἐπ' ἀλλόφυλον· οὗ δεῖ χαρίεντα πολλὰ
τὸν κόλακ' εὐθέως λέγειν, ἢ φέρεται θύραζε.
οἶδα δ' Ἀκέστορ' αὐτὸ τὸν στιγματίαν παθόντα·
σκῶμμα γὰρ εἶπ' ἀσελγές· εἶτ' αὐτὸν ὁ παῖς θύραζε
ἐξαγαγὼν ἔχοντα κλοιὸν παρέδωκεν Οἰνεῖ.

Schol. [illegible] 52[illegible] 12.[illegible]

ΑΔΗΛΩι.

Ἀλλ' ἀκούετ', ὦ θεαταὶ, τἀμὰ δὲ ξυνίετε
ῥήματ'· εὐθὺ γὰρ πρὸς ὑμᾶς πρῶτον ἀπολογήσομαι,
ὅτι μαθόντες τοὺς ξένους μὲν λέγετε ποιητὰς σοφοὺς,
ἢν δέ τις τῶν ἐνθάδ' αὐτῶν μηδὲ ἓν χεῖρον φρονῶν,
ξυνεπίθηται τῇ ποιήσει, πάνυ δοκεῖ κακῶς φρονεῖν·
μαίνεταί τε καὶ παραῤῥεῖ τῶν φρενῶν τῷ σῷ λόγῳ.
ἀλλ' ἐμοὶ πείθεσθε πάντως μεταβαλόντες τοὺς τρόπους,
μὴ φθονῆθ' ὅταν τις ὑμῶν μουσικῇ χαίρῃ νέων.

ΠΛΑΤΩΝΟΣ.

ΑΝΔΡΟΦΟΝΩι.

Ἐξὸν γυναῖκ' ἔχοντα κατακεῖσθαι καλὴν,
καὶ Λεσβίου χυτρῖδε λαμβάνειν δύο·
ὁ φρόνιμος ἐστὶ τοῦτο, τοῦτο τἀγαθόν.
Ἐπίκουρος ἔλεγε ταῦθ' ἃ νῦν ἐγὼ λέγω.
εἰ τοῦτον ἔζων πάντες, ὃν ἐγὼ ζῶ, βίον
οὔτ' ἄτοπος ἦν ἂν, οὔτε μοιχὸς οὐδὲ εἷς.

ΣΥΝΕΞΑΠΤΩΝΤΙ.

Α. Ἀπολώλεκας τὸ μειράκιόν μου παραλαβὼν,
ἀκάθαρτε, καὶ πέπεικας ἐλθεῖν ἐς βιὸν
ἀλλότριον αὐτοῦ, καὶ πότους ἑωθινοὺς
πίνει διά σε νῦν, πρότερον οὐκ εἰθισμένος.
Β. εἶτ' εἰ μεμάθηκε, δέσποτα, ζῆν, ἐγκαλεῖς;
Α. ζῆν δ' ἐστὶ τὸ τοιοῦθ'; Β. ὡς λέγουσιν οἱ σοφοί.
ὁ γοῦν Ἐπίκουρός φησιν εἶναι τἀγαθὸν

τὴν ἡδονήν. Α. δήπουθεν. οὐκ ἔστιν δ' ἔχειν
ταύτην ἑτέρωθεν, ἐκ δὲ τοῦ ζῆν δὴ καλῶς
εὖ ζῶσ' ἅπαντες· ἢ τυχὸν δώσεις ἐμοί;
ἑόρακας οὖν φιλόσοφον, εἰπέ μοι, τινὰ
μεθύοντ', ἐπὶ τούτοις θ' οἷς λέγεις κηλούμενον;
Β. ἅπαντας· οἱ γοῦν τὰς ὀφρῦς ἐπηρκότες,
καὶ τὸν φρόνιμον ζητοῦντες ἐν τοῖς περιπάτοις
καὶ ταῖς διατριβαῖς, ὥσπερ ἀποδεδρακότα,
οὕτως, ἐπὰν γλαυκίσκος αὐτοῖς παρατεθῇ,
ἴσασιν οὗ δεῖ πρῶτον ἅψασθαι τόπου,
καὶ τὴν κεφαλὴν ζητοῦσιν ὡς περὶ πράγματος,
ὥστ' ἐκπεπλῆχθαι πάντας.

ΦΕΡΕΚΡΑΤΟΥΣ.

ΑΓΡΙΟΙΣ.

Α. Ἦ μὴν σὺ σαυτὸν μακαριεῖς, ὦ 'τάν, ὅταν
αὐτοί σε κατορύττωσιν. Β. οὐ δῆτ' ἀλλ' ἐγὼ
τούτους πρότερον· οὗτοι δὲ μακαριοῦσ' ἐμέ·
καίτοι πόθεν ληνοὺς τοσαύτας λήψομαι;

ΑΛΕΞΙΔΟΣ.

ΑΣΩΤΟΔΙΔΑΣΚΑΛΩι.

Τί ταῦτα ληρεῖς φληναφῶν ἄνω κάτω
Λύκειον, Ἀκαδημίαν, Ὠδείου πύλας
λήρους σοφιστῶν; οὐδὲ ἓν τούτων καλόν.
πίνωμεν, ἐκπίνωμεν, ὦ Σίκων, Σίκων·
χαίρωμεν ἕως ἔνεστι τὴν ψυχὴν τρέφειν.
τύρβαζε, Μάνη· γαστρὸς οὐδὲν ἥδιον.
αὕτη πατήρ σοι, καὶ πάλιν μήτηρ μόνη.
ἀρεταὶ δὲ, πρεσβεῖαι τε, καὶ στρατηγίαι,
κόμποι κενοὶ ψοφοῦσιν ἀντ' ὀνειάτων.
ψύξει σ' ὁ δαίμων τῷ πεπρωμένῳ χρόνῳ.
ἕξεις δ' ὅσ' ἂν φάγῃς τε καὶ πίῃς μόνα.
σποδοὶ δὲ τἄλλα Περικλέης, Κόδρος, Κίμων.

ΤΑΡΑΝΤΙΝΟΙΣ.

*   *   οὐκ ἆρ' οἶσθ' ὅτι
τὸ καλούμενον ζῆν τοῦτο χαρίεν διατριβῆς
ὄνομ' ἐστὶν, ὑποκόρισμα τῆς ἀνθρωπίνης
μοίρας; ἐγὼ γὰρ εἰ μὲν εὖ τις ἢ κακῶς
φήσειέ με κρίνειν, οὐκ ἔχοιμ' ἂν τι φράσαι.
ἔγνωκα γοῦν, οὕτως ἐπισκοπούμενος,
εἶναι μανιώδη πάντα τἀνθρώπων ὅλως·
ἀποδημίας δὲ τυγχάνειν ἡμᾶς ἀεὶ
τοὺς ζῶντας, ὥσπερ ἐς πανήγυρίν τινα
ἀφιγμένους, ἐκ τοῦ θανάτου καὶ τοῦ σκότους,
ἐς τὴν διατριβὴν, ἐς τὸ φῶς τε τοῦθ' ὃ δὴ
ὁρῶμεν· ὃς δ' ἂν πλεῖστα γελάσῃ καὶ πίῃ,
καὶ τῆς ἀφροδίτης ἀντιλάβηται τὸν χρόνον,
τοῦτον ὃν ἀφεῖται, καὶ τύχῃ γ' ἐράνου τινὸς,
πανηγυρίσας ἥδιστ', ἀπῆλθεν οἴκαδε.

ΑΔΗΛΩ.

Α'.

Ἔστιν ἀνήρ μοι πτωχὸς, κἀγὼ
γραῦς καὶ θυγάτηρ, καὶ παῖς υἱὸς
χ' ἡδ' ἡ χρηστή· πένθ' οἱ πάντες.
τούτων οἱ τρεῖς μὲν δειπνοῦσιν,
δύο δ' αὐτοῖς συγκοινωνοῦμεν
μάζης μικρᾶς· φθόγγους δ' ἀλύρους
θρηνοῦμεν, ἐπὰν μηδὲν ἔχωμεν.
χρῶμα δ' ἀσίτων ἡμῶν ὄντων
γίγνεται ὠχρόν· τὰ μέρη δ' ἡμῶν
χ' ἡ σύνταξις τοῦ βίοτου 'στὶν,
κύαμος, θέρμος, γογγυλὶς, ὦχρος,
λάπαθος, λάθυρος, φηγὸς, βολβὸς,
τέττιξ, ἐρέβινθος, ἀχρὰς,
τό τε θειοφανὲς μητρῷον ἐμοὶ ·
μελέδημ', ἰσχὰς
Φρυγίας εὑρήματα συκῆς.

ΑΔΗΛΩι.

Β′.

Ὁ Μνησίθεος δ' ἔφη τὸν οἶνον τοὺς θεοὺς
θνητοῖς καταδεῖξαι, τοῖς μὲν ὀρθῶς χρωμένοις
ἀγαθὸν μέγιστον· τοῖς δ' ἀτάκτως, τοὔμπαλιν.
τροφήν τε γὰρ δίδωσι τοῖσι χρωμένοις,
ἰσχύν τε ταῖς ψυχαῖσι καὶ τοῖς σώμασιν.
ἐς τὴν ἰατρικήν τε χρησιμώτατον.
καὶ τοῖς ποτοῖς γὰρ φαρμάκοις κεράννυται
καὶ τοῖσιν ἑλκωθεῖσιν ὠφέλημ' ἔχει.
ἐν ταῖς συνουσίαις τε ταῖς καθ' ἡμέραν,
τοῖς μὲν μέτριον πίνουσι, καὶ κεκραμένον,
εὐθυμίαν· ἐὰν δ' ὑπερβάλῃς, ὕβριν·
ἐὰν δ' ἴσον ἴσῳ προσφέρῃς, μανίαν ποιεῖ·
ἐὰν δ' ἄκρατον, παράλυσιν τῶν σωμάτων.
διὸ καὶ καλεῖσθαι τὸν Διόνυσον πανταχοῦ
ἰατρόν.——

ΑΝΑΞΑΝΔΡΙΔΟΥ.

ΑΔΗΛΩΙ.

Α'.

Ὁ πρῶτος εἰπὼν μεταβολὴ πάντων γλυκὺ,
οὐχ ὑγίαινε, δέσποτ'· ἐκ μὲν γὰρ κόπου
γλυκεῖ' ἀνάπαυσις, ἐκ δ' ἀλουσίας ὕδωρ,
καὶ τἄλλα δὴ τοιαῦτ'· ἐὰν δ' ἐκ πλουσίου
πτωχὸς γένηται, μεταβολὴ μὲν ἡδὺ δ' οὔ.
ὥστ' οὐχὶ πάντων ἡ μεταβολὴ δὴ γλυκύ.

ΑΔΗΛΩΙ.

Β'.

Ὅστις γαμεῖν βουλεύετ', οὐ βουλεύεται
ὀρθῶς, διότι βουλεύεται χ' οὕτω γαμεῖ.
πολλῶν κακῶν γὰρ ἔστιν ἀρχὴ τῷ βίῳ.
ἢν γὰρ πένης ὢν τὴν γυναῖκα, χρήματα
λαβὼν ἔχει δέσποιναν, οὐ γυναῖκ' ἔτι,
ἧς ἐστι δοῦλος· καὶ πένης ἢν αὖ λάβῃ
μηδὲν φερομένην, δοῦλος αὔτως γίγνεται·
δεῖ γὰρ τὸ λοιπὸν ἀνθ' ἑνὸς τρέφειν δύο.

ἀλλ' ἔλαβεν αἰσχράν; οὐ βιωτὸν ἔστ' ἔτι,
οὐδ' εἴσοδος τοπαράπαν ἐς τὴν οἰκίαν.
ἀλλ' ἔλαβεν ὡραίαν τις; οὐδὲν γίγνεται
μᾶλλον τι τοῦ γήμαντος, ἢ τῶν γειτόνων.
ὥστ' οὐδαμῶς κακοῦ γ' ἁμαρτεῖν γίγνεται.

ΑΡΙΣΤΟΦΩΝΤΟΣ.

ΠΥΘΑΓΟΡΙΣΤΗ.

Α΄.

Πρὸς μὲν τὸ πεινῆν ἐσθίειν τε μηδὲ ἓν,
νόμιζ' ὁρᾷν Τιθύμαλλον, ἢ Φιλιππίδην.
ὕδωρ δὲ πίνειν, βάτραχος· ἀπολαῦσαι θύμων
λαχάνων τε, κάμπη· πρὸς τὸ μὴ λοῦσθαι, ῥύπος.
ὑπαίθριος χειμῶνα διάγειν, κόψιχος.
πνίγος ὑπομεῖναι καὶ μεσημβρίας λαλεῖν,
τέττιξ· ἐλαίῳ μήτε χρῆσθαι, μήθ' ὁρᾷν,
κονιορτός· ἀνυπόδητος ὄρθρου περιπατεῖν,
γέρανος· καθεύδειν μηδὲ μικρὸν, νυκτερίς.

ΠΥΘΑΓΟΡΙΣΤΗι.

Β΄.

Εἶτ᾽ οὐ δικαίως ἔστ᾽ ἀπεψηφισμένος,
ὑπὸ τῶν θεῶν τῶν δώδεκ᾽ εἰκότως Ἔρως;
ἐτάραττε κἀκείνους γὰρ, ἐμβάλλων στάσεις,
ὅτ᾽ ἦν μέτ᾽ αὐτῶν· ὡς δὲ λίαν ἦν θρασὺς,
καὶ σοβαρὸς, ἀποκόψαντες αὐτοῦ τὰ πτερὰ,
ἵνα μὴ πέτηται πρὸς τὸν οὐρανὸν πάλιν,
δεῦρ᾽ αὐτὸν ἐφυγάδευσαν ὡς ἡμᾶς κάτω·
τὰς δὲ πτέρυγας, ἃς εἶχε, τῇ Νίκῃ φέρειν
ἔδοσαν περιφανὲς σκῦλον ἀπὸ τοῦ πολεμίου.

ΠΥΘΑΓΟΡΙΣΤΗι.

Γ΄.

Πρὸς τῶν θεῶν οἰόμεθα τοὺς πάλαι ποτὲ
τοὺς Πυθαγοριστὰς γιγνομένους οὕτως ῥυπᾶν
ἑκόντας, ἢ φορεῖν τρίβωνας ἡδέως;
οὐκ ἔστι τούτων οὐδὲν ὡς ἐμοὶ δοκεῖ·
ἀλλ᾽ ἐξ ἀνάγκης οὐκ ἔχοντες οὐδὲ ἓν,

τῆς εὐτελείας πρόφασιν εὑρόντες καλὴν,
ὅρους ἔπηξαν, τοῖς πένησι χρησίμους·
ἐπεὶ παράθες αὐτοῖσιν ἰχθῦς, ἢ κρέας,
κἂν μὴ κατεσθίωσι καὶ τοὺς δακτύλους,
ἐθέλω κρέμασθαι δεκάκις.

ΠΥΘΑΓΟΡΙΣΤΗ.

Δ΄.

A. Ἔφη τε καταβὰς ἐς δίαιταν τῶν κάτω
ἰδεῖν ἑκάστους· διαφέρειν δὲ πάμπολυ
τοὺς Πυθαγοριστὰς τῶν νεκρῶν· μόνοισι γὰρ
τούτοισι τὸν Πλούτωνα συσσιτεῖν ἔφη
δι' εὐσέβειαν. B. εὐχερῆ θεὸν λέγεις,
εἰ τοῖς ῥύπου μεστοῖσιν ἥδεται ξυνών.

ΕΦΙΠΠΟΥ.

ΕΜΠΟΛΗ.

Ἔπειτά γ' εἰσιόντ' ἐὰν λυπούμενος
τύχῃ τὶς ἡμῶν ἐκολάκευσεν ἡδέως.
ἐφίλησεν, οὐχὶ συμπιέσασα τὸ στόμα
ὥσπερ πολέμιος· ἀλλὰ τοῖσι στρουθίοις
χαυνοῦσ' ὁμοίως· ᾖσε, παρεμυθήσατο,
ἐποίησε θ' ἱλαρὸν, εὐθέως τ' ἀφεῖλε πᾶν
αὐτοῦ τὸ λυποῦν, κἀπέδειξεν ἵλεων.

ΕΠΙΚΡΑΤΟΥΣ.

ΑΔΗΛΩ.

Α. Τί Πλάτων,
καὶ Σπεύσιππος, καὶ Μενέδημος
πρὸς τίσι νυνὶ διατρίβουσιν;
ποία φροντίς; ποῖος δὲ λόγος
διερευνᾶται παρὰ τοῖσιν;
τάδε μοι πινυτῶς, εἴ τι κατειδὼς
ἥκεις, λέξον φέρε πρὸς γᾶς.

B. ἀλλ᾽ οἶδα λέγειν περὶ τῶνδε σαφῶς·
Παναθηναίοις γὰρ ἰδὼν ἀγέλην
τῶν μειρακίων ἐν γυμνασίοις
Ἀκαδημίας, ἤκουσα λόγων
ἀφάτων, ἀτόπων. περὶ γὰρ φύσεως
ἀφοριζόμενοι, διεχώριζον
ζώων τε βίον, δένδρων τε φύσιν,
λαχάνων τε γένη, κᾆτ᾽ ἐν τούτοις
τὴν κολοκύντην ἐξήταζον
τίνος ἐστὶ γένους.

A. καὶ τί ποτ᾽ ἄρ᾽ ὡρίσαντο, καὶ τίνος γένους
εἶναι τὸ φυτόν; δήλωσον εἰ κάτοισθά τι.

B. πρώτιστα μὲν οὖν πάντες ἀναυδεῖς
τότ᾽ ἐπέστησαν, καὶ κύψαντες
χρόνον οὐκ ὀλίγον διεφρόντιζον.
κᾆτ᾽ ἐξαίφνης, ἔτι κυπτόντων
καὶ ζητούντων τῶν μειρακίων,
λάχανόν τις ἔφη στρογγύλον εἶναι
ποίαν δ᾽ ἄλλος, δένδρον δ᾽ ἕτερος.
ταῦτα δ᾽ ἀκούων ἰατρός τις
Σικελᾶς ἀπὸ γᾶς, κατέπαρδ᾽ αὐτῶν

ὡς ληρούντων.
ἦ που δεινῶς ὠργίσθησαν
χλευάζεσθαι τ' ἐβόησαν.
τὸ γὰρ ἐν λέσχαις
τοιαῖςδε τοιαῦτα ποιεῖν, ἀπρεπές.
οὐδ' ἐμελήσεν τοῖς μειρακίοις
τῆς κολοκύντης· ὁ Πλάτων δὲ παρὼν,
καὶ μάλα πράως, οὐδεν ὀρινθεὶς,
ἐπέταξ' αὐτοῖς πάλιν ἐξ ἀρχῆς
ἀφορίζεσθαι τίνος ἐστὶ γένους·
οἱ δὲ διῄρουν.

ΕΥΒΟΥΛΟΥ.

ΔΙΟΝΥΣΩι.

Τρεῖς γὰρ μόνους κρατῆρας ἐγκεραννύω
τοῖς εὖ φρονοῦσι· τὸν μὲν ὑγιείας ἕνα
ὃν πρῶτον ἐκπίνουσι· τὸν δὲ δεύτερον
ἔρωτος, ἡδονῆς τε· τὸν τρίτον δ' ὕπνου,
ὃν εἰσπιόντες οἱ σοφοὶ κεκλημένοι
οἴκαδε βαδίζουσ'· ὁ δὲ τέταρτος οὐκ ἔτι
ἡμέτερος ἔστ', ἀλλ' ὕβρεος· ὁ δὲ πέμπτος, βοῆς.
ἕκτος δὲ, κώμων· ἕβδομος δ' ὑπωπίων.
ὁ δ' ὄγδοος, κλητῆρος· ὁ δ' ἔνατος, χολῆς.
δέκατος δὲ, μανίας, ὥστε καὶ βάλλειν ποιεῖ.
πολὺς γὰρ εἰς ἓν μικρὸν ἀγγεῖον χυθεὶς,
ὑποσκελίζει ῥᾷστα τοὺς πεπωκότας.

ΚΑΜΠΥΛΙΩΝΙ.

Τίς ἦν ὁ γράψας πρῶτον ἀνθρώπων ἄρα
ἢ κηροπλαστήσας ἔρωθ' ὑπόπτερον;

ὡς οὐδὲν ᾔδει πλὴν χελιδόνας γράφειν,
ἀλλ' ἦν ἄπειρος τῶν τρόπων τῶν τοῦ θεοῦ.
ἔστιν γὰρ οὔτε κοῦφος, οὔτε ῥᾴδιος
ἀπαλλαγῆναι τῷ φέροντι τὴν νόσον,
βαρὺς δὲ κομιδῆ· πῶς ἂν οὖν ἔχοι πτερὰ
τοιοῦτο πρᾶγμα; λῆρος ἂν φήσειέ τις.

ΣΤΕΦΑΝΟΠΩΛΙΣΙΝ.

Μὰ Δί' οὐχὶ περιπεπλασμέναι ψιμυθίοις,
οὐ δ' ὥσπερ ὑμεῖς συκαμίνῳ τὰς γνάθους
κεχριμέναι· κἂν ἐξίητε τοῦ θέρους
ἀπὸ τῶν μὲν ὀφθαλμῶν ὑδρορρόαι δύο
ῥέουσι μέλανος· ἐκ δὲ τῶν γνάθων ἱδρῶς
ἐπὶ τὸν τράχηλον ἄλοκα μιλτώδη ποιεῖ.
ἐπὶ τῷ προσώπῳ δ' αἱ τρίχες φορούμεναι
εἴξασι πολιαῖς ἀνάπλεω ψιμυθίου.

ΧΡΥΣΙΛΛΑ.

Ὦ Ζεῦ πολυτίμητ', εἰ κακῶς ἐγώ ποτε
ἐρῶ γυναῖκας, νὴ Δί' ἀπολοίμην ἄρα.
πάντων ἄριστον κτημάτων· εἰ δ' ἐγένετο
κακὴ γυνὴ Μήδεια, Πηνελόπεια δὲ
μέγα πρᾶγμ'· ἐρεῖ τις ὡς Κλυταιμνήστρα κακή·
Ἄλκηστιν ἀντέθηκα χρηστήν· ἀλλ' ἴσως
Φαίδραν ἐρεῖ κακῶς τις· ἀλλὰ, νὴ Δία,
χρηστή τις ἦν μέντοι — τίς; οἴμοι δείλαιος·
ταχέως γέ μ' αἱ χρησταὶ γυναῖκες ἐπέλιπον,
τῶν δ' αὖ πονηρῶν ἔτι λέγειν πολλὰς ἔχω.

ΦΟΙΝΙΚΙΔΟΥ.

ΑΔΗΛΩι.

Μὰ τὴν Ἀφροδίτην, οὐκ ἂν ὑπομείναιμ᾽ ἔτι
Πυθιάς, ἑταιρεῖν· χαιρέτω· μή μοι λέγε,
ἐπέτυχον· οὐδὲν πρὸς ἐμέ· καταλύσαι θέλω.
εὐθὺς ἐπιχειρήσασα; φίλον εἶχόν τινα
στρατιωτικόν· διαπαντὸς οὗτος τὰς μάχας
ἔλεγεν, ἐδείκνυ᾽ ἅμα λέγων τὰ τραύματα.
εἰσέφερε δ᾽ οὐδέν· δωρεὰν ἔφη τινὰ
παρὰ τοῦ βασιλέως λαμβάνειν· καὶ ταῦτ᾽ ἀεὶ
ἔλεγεν· διὰ ταύτην ἣν λέγω τὴν δωρεὰν
ἐνιαυτὸν ἔσχε μ᾽ ὁ κακοδαίμων δωρεάν.
ἀφῆκα τοῦτον· λαμβάνω δ᾽ ἄλλόν τινα
ἰατρόν· οὗτος εἰσάγων πολλούς τινας
ἔτεμν᾽, ἔκαε, πτωχὸς ἦν καὶ δήμιος.
δεινότερος οὗτος θατέρου μοι κατεφάνη·
ὁ μὲν διήγημ᾽ ἔλεγεν, ὁ δ᾽ ἐποίει νεκρούς.

τρίτῳ ξυνέζευξ' ἡ τύχη με φιλοσόφῳ,
πώγων' ἔχοντι, καὶ τρίβωνα, καὶ λόγον.
ἐς προὖπτον ἦλθον ἐμπέσουσα δὴ κακόν·
οὐδὲν ἐδίδου γάρ· εἴ τι δ' αἰτοίην, ἔφη,
οὐκ ἀγαθὸν εἶναι τἀργύριον· ἔστω κακόν·
διὰ τοῦτο δός μοι· ῥίψον· οὐκ ἐπείθετο.

ΦΙΛΕΤΑΙΡΟΥ.

ΚΥΝΗΓΙΔΙ.

Τί δεῖ γὰρ ὄντα θνητὸν, ἱκετεύω, ποιεῖν
πλὴν ἡδέως ζῇν τὸν βιόν, καθ' ἡμέραν,
ἐὰν γ' ἔχῃ τις ὁπόθεν· ἀλλὰ δεῖ σκοπεῖν
τοῦτ' αὐτὸ, τἀνθρώπει' ὁρῶντα πράγματα.
ἐς αὔριον δὲ μηδὲ φροντίζειν, τι ἂν
ἔσται· περίεργόν ἐστιν ἀποκεῖσθαι πάνυ
ἕωλον ἔνδον ἀργύριον.

ΤΙΜΟΚΛΕΟΥΣ.

ΔΙΟΝΥΣΙΑΖΟΥΣΑΙΣ.

Ὦ 'τὰν, ἄκουσον ἤν τι σοι μέλλω λέγειν.
ἄνθρωπός ἐστι ζῶον ἐπίπονον φύσει,
καὶ πολλὰ λυπῆρ' ὁ βίος ἐν ἑαυτῷ φέρει.
παραψυχὰς οὖν φροντίδων ἀνεύρατο
ταύτας· ὁ γὰρ νοῦς τῶν ἰδίων λήθην λαβὼν,
πρὸς ἀλλοτρίῳ τε ψυχαγωγηθεὶς πάθει,
μεθ' ἡδονῆς ἀπῆλθε παιδευθεὶς ἅμα.
τοὺς γὰρ τραγῳδοὺς πρῶτον εἰ βούλει, σκόπει,
ὡς ὠφελοῦσι πάντας· ὁ μὲν γὰρ ὢν πένης,
πτωχότερον αὐτοῦ καταμαθὼν τὸν Τήλεφον
γενόμενον, ἤδη τὴν πενίαν ῥᾷον φέρει.
ὁ νοσῶν δὲ μανικῶς, Ἀλκμαίων' ἐσκέψατο.
ὀφθαλμιᾷ τις; εἰσὶ Φινεΐδαι τυφλοί·
τέθνηκε τῷ παῖς; ἡ Νιόβη κεκούφικε·
χωλός τις ἐστί; τὸν Φιλοκτήτην ὁρᾷ·
γέρων τίς ἀτυχεῖ; κατέμαθεν τὸν Οἰνέα·
ἅπαντα γὰρ τὰ μείζον' ἢ πέπονθέ τις
ἀτυχήματ' ἄλλοις γεγονότ' ἐννοούμενος
τὰς αὐτὸς αὑτοῦ ξυμφορὰς ῥᾷον φέρει.

ΜΝΗΣΙΜΑΧΟΥ.

ΦΙΛΙΠΠΩ.

* * ἆρ' οἶσθα σὺ
ὅτιη πρὸς ἄνδρας ἐστί σοι μαχητέον,
οἳ τὰ ξίφη δειπνοῦμεν ἠκονημένα,
ὄψον δὲ δᾷδας ἡμμένας καταπίνομεν;
ἐντεῦθεν εὐθὺς ἐπιφέρει τραγήματα
ἡμῖν ὁ παῖς μετὰ δεῖπνον ἀκίδας Κρητικὰς
ὥσπερ ἐρεβίνθους, δορατίων τε λείψανα
κατεαγότ'· ἀσπίδας δὲ, προσκεφάλαια καὶ
θώρακας ἔχομεν· πρὸς ποδῶν δὲ σφενδόνας
καὶ τόξα· καταπέλταισι δ' ἐστεφανώμεθα.

ΞΕΝΑΡΧΟΥ.

ΠΕΝΤΑΘΛΩι.

* * δεινὰ, δεινὰ, κȣ̓κ ἀνασχετὰ
ἐν τῇ πόλει πράττουσιν οἱ νεώτεροι.
ὅπου γὰρ οὐσῶν μειράκων μάλ' εὐπρεπῶν
ἐπὶ τοῖσι πορνείοισιν ἃς ἔξεσθ' ὁρᾶν
εἱληθερούσας, στέρνα τ' ἀπημφιεσμένας,
γυμνὰς τ' ἐφεξῆς ἐπὶ κέρως τεταγμένας
ὧν ἐστιν ἐκλεξάμενον ᾗ τις ἥδεται
λεπτῇ, παχειᾷ, στρογγύλῃ, μακρᾷ, ῥικνῇ,
νέᾳ, παλαιᾷ, μεσοκόπῳ, πεπαιτέρᾳ,
μὴ κλίμακ' αἰτησάμενον ἐσβῆναι λάθρα,
μηδὲ δι' ὀπῆς κάτωθεν ἐκδῦναι στέγης,
μήδ' ἐν ἀχύροισιν εἰσενεχθῆναι τέχναις.
αὗται βιάζονται γὰρ εἰσέλκουσί τε,
τοὺς μὲν γέροντας ὄντας ἐπικαλούμεναι
πατρίδια, τοὺς δ' ἀπφάρια τοὺς νεωτέρους.

καὶ τῶνδ' ἑκάστην ἐστὶν ἀδεῶς, εὐτελῶς,
μεθ' ἡμέραν, πρὸς ἑσπέραν, πάντας τρόπους.
ἃς δ' οὔτ' ἰδεῖν ἔστ', οὔθ' ὁρῶντ' ἰδεῖν σαφῶς,
ἀεὶ δὲ τετρεμαίνοντα καὶ φοβούμενον,
δεδιότα τ' ἐν τῇ χειρὶ τὴν ψυχὴν ἔχειν,
οἱ πῶς ποτ', ὦ δέσποινα ποντία Κύπρις,
βινεῖν δύνανται, τῶν Δρακοντείων νόμων
ὁπόταν ἀναμνησθῶσι προσκινούμενοι;

ΜΑΧΩΝΟΣ.

ΑΔΗΛΩ.

Λαΐδα λέγουσι τὴν Κορινθίαν ποτὲ
Εὐριπίδην ἰδοῦσαν ἐν κήπῳ τινὶ
πινακίδα καὶ γραφεῖον ἐξηρτημένον
ἔχοντ', ἀπόκριναι, φησίν, ὦ ποιητά μοι,
τί βουλόμενος ἔγραψας ἐν τραγῳδίᾳ,
ΕΡΡ' ΑΙΣΧΡΟΠΟΙΕ; καταπλαγεὶς δ' Εὐριπίδης
τὴν τόλμαν αὐτῆς, σὺ γάρ, ἔφη, τίς μοι δοκεῖς
εἶν' αἰσχροποιός· ἡ δὲ γελάσασ' ἀπεκρίθη,
ΤΙ Δ' ΑΙΣΧΡΟΝ, ΕΙ ΜΗ ΤΟΙΣΙ ΧΡΩΜΕΝΟΙΣ ΔΟΚΕΙ;

ΑΔΗΛΩι.

Ὑπερβολῇ λέγουσι τὸν Φιλόξενον
τῶν διθυράμβων τὸν ποιητὴν γεγονέναι
ὀψοφάγον· εἶτα πουλύποδα πηχῶν δυεῖν,
ἐν ταῖς Συρακούσαις ποτ' αὐτὸν ἀγοράσαι,
καὶ σκευάσαντα, καταφαγεῖν ὅλον σχεδὸν,
πλὴν τῆς κεφαλῆς· ἁλόντα δ' ὑπὸ δυσπεψίας
κακῶς ἔχειν σφόδρ'· εἶτα δ' ἰατροῦ τινὸς
πρὸς αὐτὸν εἰσελθόντος, ὃς φαύλως πάνυ
ὁρῶν φερόμενον αὐτὸν, εἶπεν· εἴ τι σοι
ἀνοικονόμητόν ἐστι, διατίθου ταχὺ,
Φιλόξεν', ἀποθανεῖ γὰρ ὥρας ἑβδόμης.
κἀκεῖνος εἶπε· τέλος ἔχει τὰ πάντά μοι,
ἰατρέ, φησι, καὶ δεδιοίκηται πάλαι.
τοὺς διθυράμβους σὺν θεοῖς καταλιμπάνω
ἠνδρωμένους, καὶ πάντας ἐστεφανωμένους·
οὓς ἀνατίθημι ταῖς ἐμαυτοῦ ξυντρόφοις
Μούσαις, Ἀφροδίτην καὶ Διόνυσον ἐπιτρόπους.

ταῦθ' αἱ διαθῆκαι διασαφοῦσιν· ἀλλ' ἐπεὶ
ὁ Τιμοθέου Χάρων σχολάζειν οὐκ ἐᾷ
οὐκ τῆς Νιόβης, χωρεῖν δὲ πορθμίδ' ἀναβοᾷ,
καλεῖ δὲ μοῖρα νύχιος, ἧς κλύειν χρεών·
ἵν' ἔχων ἀποτρέχω πάντα τἀμαυτοῦ κάτω,
τοῦ πολύποδός μοι τὸ κατάλοιπον ἀπόδοτε.

ΘΕΟΦΙΛΟΥ.

ΦΙΛΑΥΛΩι.

Ὅς φησι τοὺς ἐρῶντας οὐχὶ νοῦν ἔχειν,
ἦ που τὶς ἐστὶ τοῖς τρόποις ἀβέλτερος·
εἰ γὰρ ἀφέλοι τις τοῦ βίου τὰς ἡδονὰς,
κατελείπετ' οὐδὲν ἄλλο πλὴν τεθνηκέναι.
ἐγὼ μὲν οὖν κ' αὐτὸς κιθαριστρίας ἐρῶ
παιδὸς καλῆς, μεγέθει μεγάλης, τέχνῃ σοφῆς·
ἣν ἐστὶν ἰδεῖν ἥδιον, ἢ τὸ θεωρικὸν
ἔχουσιν ὑμῖν διανέμειν ἑκάστοτε.

ΜΕΝΑΝΔΡΟΥ.

ΑΡΡΗΦΟΡΟΙΣ.

Ἐὰν δὲ κινήσῃ μόνον τὴν Μυρτίλην
ταύτην τις, ἢ τίτθην καλῇ, πέρας οὐ ποιεῖ
λαλιᾶς· τὸ Δωδωναῖον ἄν τις χαλκίον
ὃ λέγουσιν ἠχεῖν (ἂν παράψηθ' ὁ παριὼν)
τὴν ἡμέραν ὅλην, καταπαύσαι θᾶττον, ἢ
ταύτην λαλοῦσαν· νύκτα γὰρ προσλαμβάνει.

ΔΕΙΣΙΔΑΙΜΟΝΙ.

* * παράδειγμα τοὺς Σύρους λάβε·
ὅταν φάγωσ' ἰχθὺν ἐκεῖνοι διά τινα
αὐτῶν ἀκρασίαν τοὺς πόδας καὶ γαστέρα
οἰδοῦσιν, εἶτα σακκίον ἔλαβον, ἐς θ' ὁδὸν
ἐκάθισαν αὐτοὺς ἐπὶ κόπρου, καὶ τὴν Θεὸν
ἐξιλάσαντο τῷ ταπεινῶσαι σφόδρα.

ΔΥΣΚΟΛΩι.

Περὶ χρημάτων λαλεῖς ἀβεβαίου πράγματος·
εἰ μὲν γὰρ οἶσθα ταῦτα παραμενοῦντά σοι
ἐς πάντα τὸν χρόνον, φύλαττε μηδενὶ
ἄλλῳ μεταδιδούς· αὐτὸς ὢν δὲ κύριος.
ἃ δὲ μὴ σεαυτοῦ, τῆς Τύχης δὲ πάντ' ἔχεις,
τί ἂν φθονοίης, ὦ πάτερ, τούτων τινί;
αὐτὴ γὰρ ἄλλῳ τυχὸν ἀναξίῳ τινὶ
παρελομένη σου πάντα προσθήσει πάλιν.
διόπερ ἐγώ σέ φημι δεῖν ὅσον χρόνον
εἶ κύριος χρῆσθαί σε γενναίως, πάτερ,
αὐτὸν ἐπικουρεῖν πᾶσιν, εὐπόρους ποιεῖν,
ὡς ἂν δύνῃ πλείστους, διὰ σαυτοῦ· τοῦτο γὰρ,
ἀθάνατόν ἐστι, κἂν ποτε πταίσας τύχῃς,
ἐκεῖθεν ἔσται ταὐτὸ τοῦτό σοι πάλιν.

ΛΕΥΚΑΔΙΑ.

Οὗ δὴ λέγεται πρώτη Σαπφὼ,
τὸν ὑπέρκομπον θηρῶσα Φάων᾽
οἰστρῶντι πόθῳ, ῥίψαι πέτρας
ἀπὸ τηλεφανοῦς· ἀλλὰ κατ᾽ εὐχὴν
σὸν, δέσποτ᾽ ἄναξ, εὐφημείσθω
τέμενος περὶ Λευκάδος ἀκτῆς.

ΜΙΣΟΓΥΝΗ.

Σ. πρὸς τὸ πρᾶγμ' ἔχω
κακῶς. Α. ἐπαριστερῶς γὰρ αὐτὸ λαμβάνεις·
τὰ δυσχερῆ γὰρ καὶ τὰ λυπήσαντά σε
ὁρᾶς ἐν αὐτῷ· τὰ δ' ἀγαθ' οὐκ ἐπιβλέπεις.
εὕροις δ' ἂν οὐδὲν τῶν ἁπάντων, Σιμύλε,
ἀγαθὸν, ὅπου τὶ μὴ πρόσεστι καὶ κακόν.
γυνὴ πολυτελὴς ἐστ' ὀχληρὸν, οὐδ' ἐᾷ
ζῆν τὸν λαβόνθ' ὡς βούλετ'· ἀλλ' ἔνεστί τι
ἀγαθὸν ἀπ' αὐτῆς, παῖδες· ἐλθόντ' ἐς νόσον
τὸν ἔχοντα ταύτην ἐθεράπευσεν ἐπιμελῶς.
ἀτυχοῦντι συμπαρέμεινεν· ἀποθανόντα τε
ἔθαψε· περιέστειλεν οἰκείως· ὅρα
ἐς ταῦθ', ὅταν λυπῆ τι τῶν καθ' ἡμέραν.
οὕτω γὰρ οἴσεις πᾶν τὸ πρᾶγμ'· ἂν δ' ἐκλέγῃς
ἀεὶ τὸ λυποῦν, μηδὲν ἀντιπαρατιθεὶς,
τῶν προσδοκωμένων ὀδυνήσει διὰ τέλους.

ΟΡΓΗ.

Καί τοι νέος ποτ' ἐγενόμην κἀγὼ, γύναι,
ἀλλ' οὐκ ἐλούμην πεντάκις τῆς ἡμέρας
τότ'· ἀλλὰ νῦν. οὐδὲ χλανίδ' εἶχον· ἀλλὰ νῦν.
οὐδὲ μύρον εἶχον· ἀλλὰ νῦν. καὶ βάψομαι,
καὶ παρατιλοῦμαι, νὴ Δία, καὶ γενήσομαι
Κτήσιππος, οὐκ ἄνθρωπος, ἐν ὀλίγῳ χρόνῳ·
καθὼς ἐκεῖνος κατέδομαι καὶ τοὺς λίθȣς
ἁπαξάπαντας, οὐ γὰρ οὖν τὴν γῆν μόνην.

ΥΠΟΒΟΛΙΜΑΙΩ.

Τȣ͂τον εὐτυχέστατον λέγω,
ὅστις θεωρήσας ἀλύπως, Παρμένων,
τὰ σεμνὰ ταῦτ', ἀπῆλθεν, ὅθεν ἦλθεν ταχὺ,
τὸν ἥλιον τὸν κοινὸν, ἄστρ', ὕδωρ, νέφη,
πῦρ. ταῦτα, κἂν ἑκατὸν ἔτη βιῷς ἔτι,
ὄψει παρόντα, κἂν ἐνιαυτȣ̀ς σφόδρ' ὀλίγȣς·
σεμνότερα τȣ́των ἕτερα δ' ȣ̓κ ὄψει ποτέ.
πανήγυριν νόμισόν τιν' εἶναι τὸν χρόνον,
ὃν φημὶ, τȣ͂τον, ἢ 'πιδημίαν ἐν ᾧ
ὄχλος, ἀγορὰ, κλέπται, κυβεῖαι, διατριβαί.
ἢν πρῶτ' ἀπέλθῃς καταλύσεις, βελτίονα
ἐφόδι' ἔχων ἀπῆλθες, ἐχθρὸς ȣ̓δενί.
ὁ προσδιατρίβων δ' ἐκοπίασεν ἀπολέσας,
κακῶς τε γηρῶν, ἐνδεής τȣ γίγνεται,
ῥεμβόμενος ἐχθρȣ̀ς εὗρ', ἐπεβȣλεύθη ποθέν·
οὐκ εὐθανάτος ἀπῆλθεν ἐλθὼν ἐς χρόνον.

ΑΔΗΛΩΝ.

Α'.

Καὶ τοῦτον ἡμᾶς τὸν τρόπον γαμεῖν ἔδει,
ἅπαντας, ὦ Ζεῦ σῶτερ, ὡς ὠνήμεθα.
οὐκ ἐξετάζειν μὲν τὰ μηθὲν χρήσιμα,
τίς ἦν ὁ πάππος ἧς γαμεῖ, τήθη δὲ τίς·
τὸν δὲ τρόπον αὐτῆς τῆς γαμουμένης, μεθ' ἧς
βιώσεται, μήτ' ἐξετάζειν, μήτ' ἰδεῖν.
ἀλλ' ἐπὶ τράπεζαν μὲν φέρειν τὴν προῖχ', ἵνα
εἰ τἀργύριον καλόν ἐστι δοκιμαστὴς ἴδῃ,
ὃ πέντε μῆνας ἔνδον οὐ γενήσεται,
τῆς διὰ βίου δ' ἔνδον καθεδουμένης ἀεὶ
μὴ δοκιμάσασθαι μηδὲν, ἀλλ' εἰκῇ λαβεῖν
ἀγνώμον', ὀργίλην, χαλεπὴν, ἐὰν τύχῃ,
λάλον. περιάξω τὴν ἐμαυτοῦ θυγατέρα
τὴν πόλιν ὅλην. οἱ βουλόμενοι ταύτην λαβεῖν,
λαλεῖτε. προσκοπεῖσθε πηλίκον κακὸν
λήψεσθ', ἀνάγκη γὰρ γυναῖκ' εἶναι κακόν.
ἀλλ' εὐτυχής ἐσθ' ὁ μετριώτατον λαβών.

ΑΔΗΛΩι.

Β΄.

Ἀπολεῖ με τὸ γένος· μὴ λέγ', εἰ φιλεῖς ἐμὲ,
μῆτερ, ἐφ' ἑκάστῳ τὸ γένος. οἷς ἂν τῇ φύσει
ἀγαθὸν ὑπαρχῇ μηδὲν οἰκεῖον προσὶν,
ἐκεῖσε καταφεύγουσιν, ἐς τὰ μνήματα,
καὶ τὸ γένος, ἀριθμοῦσίν τε τοὺς πάππους ὅσοι.
οὐδ' ἕνα δ' ἔχοις ἰδεῖν ἂν, οὐδ' εἰπεῖν, ὅτῳ
οὐκ εἰσὶ πάπποι· πῶς γὰρ ἐγένοντ' ἄν ποτε;
εἰ μὴ λέγειν δ' ἔχουσι τούτους, διά τινα
τόπου μεταβολὴν, ἢ φίλων ἐρημίαν,
τί τῶν λεγόντων εἰσὶ δυσγενέστεροι;
ὃς ἂν εὖ γεγονὼς ᾖ τῇ φύσει πρὸς τἀγαθὰ,
κἂν Αἰθίοψ ᾖ, μῆτερ, ἐστὶν εὐγενής.
Σκύθης τίς; ὄλεθρος· ὁ δ' Ἀνάχαρσις οὐ Σκύθης;

ΑΔΗΛΩι.

Γ'.

Εἴ τις προσελθών μοι Θεῶν λέγοι, Κράτων,
ἐπὰν ἀποθάνῃς, αὖθις ἐξ ἀρχῆς ἔσει·
ἔσει δ' ὅ, τι ἂν βέλει, κύων, πρόβατον, τράγος,
ἄνθρωπος, ἵππος, δὶς βιῶναι γὰρ σὲ δεῖ·
εἱμαρμένον τῦτ' ἔστιν, ὅ, τι βέλει δ' ἕλε·
ἅπαντα μᾶλλον, εὐθὺς εἰπεῖν ἂν δοκῶ,
ποίει με, πλὴν ἄνθρωπον· ἀδίκως εὐτυχεῖ,
κακῶς τε πράττει τῦτο τὸ ζῶον μόνον.
ὁ κράτιστος ἵππος ἐπιμελεστέραν ἔχει
ἑτέρε θεραπείαν. ἀγαθὸς ἂν γένῃ κύων,
ἐντιμότερος εἶ τῦ κακῦ κυνὸς πολύ.
ἀλεκτρύων γενναῖος ἐν ἑτέρᾳ τροφῇ
ἐστίν· ὁ δ' ἀγεννὴς καὶ δέδιε τὸν κρείττονα.
ἄνθρωπος ἐὰν ᾖ χρηστὸς, εὐγενὴς, σφόδρα
γενναῖος, ἐδὲν ὄφελος ἐν τῷ νῦν γένει.
πράττει δ' ὁ κόλαξ ἄριστα πάντων, δεύτερα
ὁ συκοφάντης, ὁ κακοήθης τρίτα λέγει.
ὄνου γενέσθαι κρεῖττον, ἢ τὲς χείρονας
ὁρᾷν ἑαυτῦ ζῶντας ἐπιφανέστερον.

ΑΔΗΛΩι.

Δ΄.

Εἴ τις δὲ θυσίαν προσφέρων, ὦ Πάμφιλε,
ταύρων τε πλῆθος ἢ ᾿ρίφων, ἢ, νὴ Δία,
ἑτέρων τοιούτων, ἢ κατασκευάσματα
χρυσᾶς ποιήσας χλαμύδος ἤ τοι πορφυρᾶς,
ἢ δι᾽ ἐλέφαντος, ἢ σμαράγδου ζώδια,
εὔνουν νομίζει τὸν Θεὸν καθιστάναι,
πεπλάνητ᾽ ἐκεῖνος καὶ φρένας κούφας ἔχει.
δεῖ γὰρ τὸν ἄνδρα χρήσιμον πεφυκέναι,
μὴ παρθένους φθείροντα, μὴ μοιχώμενον,
κλέπτοντα καὶ σφάττοντα χρημάτων χάριν.
μηδὲ βελόνης ἔναμμ᾽ ἐπιθυμῆς, Πάμφιλε,
ὁ γὰρ Θεὸς βλέπει σε πλησίον παρών.

ΑΔΗΛΩ.

Ε'.

Ὅταν εἰδέναι θέλῃς σεαυτὸν ὅστις εἶ,
ἔμβλεψον ἐς τὰ μνήμαθ', ὡς ὁδοιπορεῖς·
ἐνταῦθ' ἔνεστ' ὀστᾶ τε καὶ κούφη κόνις
ἀνδρῶν βασιλέων καὶ τυράννων καὶ σοφῶν,
καὶ μέγα φρονούντων ἐπὶ γένει καὶ χρήμασιν,
αὐτῶν τε δόξῃ, τῷ τε κάλλει σωμάτων·
ἀλλ' οὐδὲν αὐτῶν τῶνδ' ἐπήρκεσεν χρόνον,
κοινὸν τὸν ᾅδην ἔσχον οἱ πάντες βροτοί.
πρὸς ταῦθ' ὁρῶν γίγνωσκε σαυτὸν ὅστις εἶ.

ΦΙΛΗΜΟΝΟΣ.

ΑΔΕΛΦΟΙΣ.

Εὖ δ' εἰς ἅπαντας εὗρες ἀνθρώπȣς, Σόλων·
σὲ γὰρ λέγȣσι τȣ̃τ' ἰδεῖν πρῶτον βροτῶν
δημοτικὸν, ὦ Ζεῦ, πρᾶγμα καὶ σωτήριον,
(καί μοι λέγειν τȣ̃τ' ἔστιν ἁρμοστὸν, Σόλων)
μεστὴν ὁρῶντα τὴν πόλιν νεωτέρων,
τȣ́τȣς τ' ἔχοντας τὴν ἀναγκαίαν φύσιν,
ἁμαρτάνοντάς τ' εἰς ὃ μὴ προσῆκον ἦν,
στῆσαι πριάμενον τὰς γυναῖκας κατὰ τόπȣς,
κοινὰς ἅπασι καὶ κατεσκευασμένας·
ἑστᾶσι γυμναὶ, μὴ 'ξαπατηθῇς, πάνθ' ὅρα.
οὐκ εὖ σεαυτὸν τυγχάνεις ἔχων; ἔχεις
ἐστυκότως πῶς; ἡ θύρα 'στ' ἀνεῳγμένη·
εἷς ὀβολός· εἰσπήδησον· ȣ̓κ ἐστ' ȣ̓δεεὶς
ἀκκισμὸς, ȣ̓δὲ λῆρος, οὐδ' ὑφαρπαγή.
ἀλλ' εὐθὺς ὡς βȣ́λει συ, χ' ὃν βούλει τρόπον.
ἐξῆλθες; οἰμώζειν λέγ', ἀλλοτρία 'στί σοι.

ΕΦΗΒΩι.

Οὐ τοῖς πλέουσι τὴν θάλατταν γίγνεται
μόνοισι χειμὼν, ὡς ἔοικεν, ἀλλὰ καὶ
τοῖς περιπατοῦσι που, Λάχης, ἐν τῇ στοᾷ,
καὶ τοῖς μένουσιν ἔνδον ἐν ταῖς οἰκίαις.
χ' οἱ μὲν πλέοντες ἐνίοθ' ἡμέραν μίαν,
ἢ νύκτα χειμασθέντες, εἶτ' ἐκ τοῦ κακοῦ
σωτηρίας ἐπέτυχον· ἢ τὸ πνεῦμα γὰρ
αὐτοὺς τὸ σῶζον ἦλθεν, ἢ 'φάνη λιμήν.
ἐμοὶ δὲ τοῦτ' οὐκ ἔστιν· οὐκ ἐς ἡμέραν
χειμάζομαι μίαν γὰρ, ἐς τὸ ζῆν δ' ὅλον.
ἀεὶ τὸ λυπεῖσθαι δὲ μεῖζον γίγνεται.

ΠΥΡΡΩι.

Οἱ Φιλόσοφοι ζητοῦσιν, ὡς ἀκήκοα,
περὶ τοῦτό τ' αὐτοῖς πολὺς ἀναλοῦται χρόνος
τί τἀγαθόν ἐστιν. κοὐδὲ εἷς εὕρηκέ πω
τί ἐστιν. ἀρετὴν καὶ φρόνησίν φασι, καὶ
λέγουσι πάντα μᾶλλον, ἢ τί τἀγαθόν.
ἐν ἀγρῷ διατρίβων τήν τε γῆν σκάπτων ἐγὼ,
νῦν εὗρον· εἰρήνη 'στίν. ὦ Ζεῦ φίλτατε,
τῆς ἐπαφροδίτου καὶ φιλανθρώπου Θεοῦ.
γάμους, ἑορτὰς, συγγενεῖς, παῖδας, φίλους,
πλοῦτον, ὑγιείαν, σῖτον, οἶνον, ἡδονὴν
αὕτη δίδωσι. ταῦτα πάντ' ἂν ἐκλίπῃ,
τέθνηκε κοινῇ πᾶς ὁ τῶν ζώντων βίος.

ΑΔΗΛΩ.

Α΄.

Ὦ Κλέον, παῦσαι φλυαρῶν, ἂν ὀκνῇς τὸ μανθάνειν,
ἀνεπικούρητον σεαυτοῦ τὸν βίον λήσει ποιῶν.
οὔτε γὰρ ναυαγὸς, ἂν μὴ γῆς λάβηται φερόμενος,
οὔ ποτ᾽ ἂν σώσειεν αὐτὸν, οὔτ᾽ ἀνὴρ πένης γεγὼς,
μὴ οὐ τέχνην μαθὼν, δύναιτ᾽ ἂν ἀσφαλῶς ζῇν τὸν βίον.
ἀλλὰ χρήματ᾽ ἔστιν ἡμῖν· ἅ γε τάχιστ᾽ ἀπόλλυται.
κτήματ᾽, οἰκίαι· Τύχης δὲ μεταβολὰς οὐκ ἀγνοεῖς,
ὅτι τὸν εὔπορον τίθησι πτωχὸν ἐς τὴν αὔριον.
κἂν μὲν ὁρμισθῇ τις ἡμῶν ἐς λιμένα τὸν τῆς τέχνης,
ἐβάλεν ἄγκυραν καθάψας, ἀσφαλείας οὕνεκα,
ἂν δ᾽ ἀπαιδεύτος μετάσχῃ πνεύματος φορούμενος,
τῆς ἀπορίας ἐς τὸ γῆρας οὐκ ἔχει σωτηρίαν.
ἀλλ᾽ ἑταῖροι καὶ φίλοι σοι καὶ συνήθεις, νὴ Δία,
ἔρανον εἰσοίσουσιν. εὔχου μὴ λαβεῖν πεῖραν φίλων·
εἰ δὲ μὴ, γνώσει σεαυτὸν ἄλλο μηδὲν πλὴν σκιάν.

ΑΔΗΛΩι.

Β΄.

Μείζω τὰ κακὰ ποιοῦσι πολλοὶ, δέσποτα,
αὐτοὶ δι' αὑτοὺς, ἢ πέφυκε τῇ φύσει.
οἷον, τέθνηκεν υἱὸς, ἡ μήτηρ τινὶ,
ἢ, νὴ Δί', ἄλλων τῶν ἀναγκαίων γέ τις,
εἰ μὲν λαλῇ τοῦτ', ἀπέθαν' ἄνθρωπος γὰρ ἦν,
τοσοῦτο γέγονε τὸ κακὸν, ἡλίκον περ ἦν.
ἐὰν δ', ἀβίωτος ὁ βίος, οὐκ ἔτ' ὄψομαι,
ἀπόλωλεν, ἐν ἑαυτῷ τις ἦν τοῦτο σκοπῇ,
πρὸς τοῖς κακοῖσιν ἕτερα συλλέγει κακά.
ὁ δὲ τῷ λογισμῷ πάντα παρ' ἑαυτῷ σκοπῶν,
τὸ κακὸν ἀφαιρεῖ, τἀγαθὸν δὲ λαμβάνει.

ΑΔΗΛΩι.

Γ΄.

Ἀεὶ τὸ πλȣτεῖν ξυμφορὰς πολλὰς ἔχει,
φθόνον τ᾽, ἐπήρειαν τε, καὶ μῖσος πολὺ,
πράγματά τε πολλὰ, κἀνοχλήσεις μυρίας,
πράξεις τὲ πολλὰς, συλλογάς τε τοῦ βίȣ.
ἔπειτα μετὰ ταῦτ᾽ εὐθὺς εὑρέθη θανὼν,
ἄλλοις καταλείψας ἐς τρυφὴν τὴν οὐσίαν.
ὅθεν πένεσθαι μᾶλλον ἥδεως ἔχω,
ἔχειν τε μέτρια, κἀμέριμνον ζῆν βίον,
καὶ μήτ᾽ ἔχειν πλοῦτον με, μήτε πράγματα.
καὶ γὰρ πένης ὢν μεγάλα κερδαίνει κακά.

ΑΔΗΛΩι.

Δ'.

Ἀνὴρ δίκαιός ἐστιν, οὐχ ὁ μὴ 'δικῶν,
ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.
οὐδ' ὃς τὰ μικρὰ λαμβάνειν ἀπέσχετο,
ἀλλ' ὃς τὰ μεγάλα καρτερεῖ μὴ λαμβάνων,
ἔχειν δυνάμενος καὶ κρατεῖν ἀζημίως.
οὐδ' ὅς γε ταῦτα πάντα διατηρεῖ μόνον,
ἀλλ' ὅστις ἄδολον γνησίαν τ' ἔχων φύσιν,
εἶναι δίκαιος κ' οὐ δοκεῖν εἶναι θέλει.

ΑΔΗΛΩι.

Ε'.

Ἐγὼ λίθον μὲν τὴν Νιόβην, μὰ τοὺς θεοὺς,
οὐδέποτ' ἐπείσθην, οὐδὲ νῦν πεισθήσομαι,
ὡς τοῦτ' ἐγένετ' ἄνθρωπος· ὑπὸ δὲ τῶν κακῶν
τῶν συμπεσόντων, τοῦ τε συμβάντος πάθους,
οὐδὲν λαλῆσαι δυναμένη πρὸς οὐδένα
προσηγορεύθη διὰ τὸ μὴ φωνεῖν, λίθος.

ΔΙΦΙΛΟΥ.

ΕΜΠΟΡΩι.

Α. Νόμιμον τοῦτ' ἔστι, βέλτιστ', ἐνθάδε
Κορινθίοις· ἵν' ἐάν τιν' ὀψωνοῦντ' ἀεὶ
λαμπρῶς ὁρῶμεν, τοῦτον ἀνακρίνειν, πόθεν
ζῇ, καὶ τί ποιῶν· κἂν μὲν οὐσίαν ἔχῃ,
ἧς αἱ πρόσοδοι λύουσι τἀναλώματα,
ἐῶν ἀπολαύειν τοῦτον ἤδη τὸν βίον·
ἐὰν δ' ὑπὲρ τὴν οὐσίαν δαπανῶν τύχῃ,
ἀπεῖπον αὐτῷ τοῦτο μὴ ποιεῖν ἔτι·
ὃς ἂν δὲ μὴ πείθητ', ἐπέβαλον ζημίαν.
ἐὰν δὲ μήδ' ὁτιοῦν ἔχων ζῇ πολυτελῶς,
τῷ δημίῳ παρέδωκαν αὐτόν. Β. Ἡράκλεις.
Α. οὐκ ἐνδέχεται γὰρ ζῆν ἄνευ κακοῦ τινος
τοῦτον· συνιεῖς; ἀλλ' ἀναγκαίως ἔχει
ἢ λωποδυτεῖν τὰς νύκτας, ἢ τοιχωρυχεῖν,
ἢ τῶν ποιούντων ταῦτα κοινωνεῖν τισιν,
ἢ συκοφαντεῖν κατ' ἀγορὰν, ἢ μαρτυρεῖν
ψευδῆ· τὸ τοιοῦτον ἐκκαθαίρομεν γένος.

B. ὀρθῶς γε, νὴ Δί'· ἀλλὰ δὴ τί τοῦτ' ἐμοί;
A. ὁρῶμεν ὀψωνοῦνθ' ἑκάστης ἡμέρας
οὐχὶ μετρίως, βέλτιστέ, σ', ἀλλ' ὑπερηφάνως.
οὐκ ἔστιν ἰχθυηρὸν ὑπὸ σοῦ μεταλαβεῖν.
ξυνῆκας ἡμῶν ἐς τὰ λάχανα τὴν πόλιν.
περὶ τῶν σελίνων μαχόμεθ', ὥσπερ Ἰσθμίοις.
λαγώς τις εἰσελήλυθ'· εὐθὺς ἥρπακας·
πέρδικα δ', ἢ κίχλην γε, νὴ Δί', οὐκ ἔτι
ἔστιν δι' ὑμᾶς οὐδὲ πετομένην ἰδεῖν.
τὸν ξενικὸν οἶνον ἐπιτετίμηκας πολύ.

FRAGMENTA.

CRATINI.

PYTINA.

O Di Deæque! carminum hujus fluminum
Scatebræ sonant; in ore fontes duodecim;
In gutture est Ilissus; quid dicam amplius?
Nisi quis illi propere os obturaverit,
Hæc cuncta merget sub diluvio carminum.

GROTII, EXC. p. 493.

EVPOLIDIS.

TRIBVBVS I.

Ex multis quæ dicenda sunt, non video unde incipissam;
Adeo hanc videre civitatem nequeo sine dolore.
Nam nos senes rempublicam non talem habuimus olim;
Sed imperatores erant ducesque civitati
De gentibus primoribus, deque eminente censu,
Quos venerabamur ut Deos; et erant Dei profecto.
Ita res secura tum stetit. Nunc, sicubi militandum est,
Præficimus bello et copiis homines piaculares.

GROTII, FLOR. p. 163.

TRIBVBVS II.

Hic optimus quidem omnium eloquentia;
Nam celer ut cursor pedibus promotos decem
Facile vincebat oratores cæteros.
Velox loquendo, sed cum veloci impetu
Suada insidebat quædam labiis illius,
Ita delinibat homines, unusque omnium
Linquebat stimulos in animo audientium.

GROTII, EXC. p. 499.

INCERTA.

Quotquot his spectaturitis, aurem et animum advortite;
Namque se convertit ad vos nostra causæ dictio.
Vos peregrino poetæ grande clamatis sophos;
Civium sed siquis arti carminum se tradidit
Ingeni non sequioris, mente captum dicitis,
Sic quasi tutela jamjam danda sit gentilibus.
Sed mihi quæso audientes ponite hanc sententiam;
Nec juventæ vestræ honores invidete musicos.

GROTII, FLOR. p. 30.

PLATONIS.

HOMICIDA.

Fas est uxore cum formosa accumbere,
Duasque haurire Lesbii vini amphoras.
Nimirum hoc sapere recte est, hoc verum bonum.
Epicurus eadem dixit quæ nunc dictito.
Quod si omnes ego quam vivo vitam viverent,
Jam nemo adulter esset, nemo injurius.

GROTII, EXC. p. 482.

TARENTINIS.

Nesciusne es, vivere
Blandum esse nomen ævi quod nos degimus,
Humana quo sors vocis mollitur sono?
Ego, alius recte me secusne existimet
Sentire, verbum nunquam commutaverim,
Sed hoc me longa decuit observatio;
Plenas furoris esse res mortalium.
Revera peregrinamur quotquot vivimus,
Et tanquam ad ludos celebres qui instituunt iter,

Ita nos tenebrica mortis egressi plaga
Venimus in ævum hoc, atque in hanc quam cernimus
Lucem; qui vero Venere, potu, risibus,
Tempus, quod sinitur, maxime transegerit,
Præsertim in sibi par si sodalitium incidit,
Suavissime actis ludis se referet domum.

GROTII, EXC. p. 582.

INCERTA.

Dono Deûm, sic Mnesithei sententia est,
Obvenit vinum nobis, ingens his bonum
Qui recte utuntur, aliis pestis pessima.
Alimentum namque præstat recte utentibus,
Additque vires pariter animo et corpori;
Sed et ad medicinam maximos usus habet;
Miscetur quippe poculentis remediis,
Opemque fert vulneribus præsentissimam.
Quotidianis hominum autem in convictibus,
His qui bene temperatum, nec nimium bibunt,
Dat hilaritatem; ulterius, insolentiam;
Si par aquæ bibatur, etiam insaniam;
Si purum, siderationem corporum.
Merito propterea Liber Medici nomine
Passim indigetatur.

GROTII, EXC. p. 902.

ANTIPHANIS.

MILITE.

Quisquis est mortalium
Qui in vita aliquid esse credit, quod sit certum ac proprium,
Fallitur; namque aut tributi grave onus exhaurit domum;
Aut lite aliquis involutus rebus suis evolvitur;
Aut mulctatur ob præturam; aut lectus scenæ præbitor,
Aureas gregi cum vestes dederit, fert centunculum;
Aut a servis expilatur dormiens aut ambulans.
Nihil est certum, stabile nihil est usquam, nisi quod in diem
Quisque genio gratum faciens sibimet ipse impenderit.
Sed nec hoc securum satis est; facile namque everterit
Aliquis mensam bene paratam; sed cum jam mansas dapes
Perque dentium transmissas septa deglutiveris,
Id demum tibi putato positum esse extra omnem aleam.

GROTII, EXC. p. 626.

INCERTA.

Res celare cæteras
Utcunque possis, Phidia, hæc præter duo,
Si nimium biberis, et si in amorem incubueris;
Utrunque de se manifestum indicium facit
Oratione ac vultu, sic ut qui neget
Tamen ipse suo se prodat testimonio.

GROTII, EXC. p. 634.

ANAXANDRIDIS.

INCERTA II.

De nuptiis qui consulit, sibi consulit
Non bene; quia consulto inconsultam rem facit.
Namque id malorum initium in vita maximum est.
Nam si dotatam pauper uxorem domum
Duxit, non uxor ista, sed domina est viro,
Qui servitutem servit;—cui nupta est inops,
Egens, in vitam et ille servilem incidit,
Ut cui jam pro uno sustentandi sint duo,
At turpem duxit; vita non vitalis est;
Tædet pigetque in propriam indugredi domum.
Pulchram exambivit alius; ah demens, suam
Hanc si magis putavit quàm viciniæ.
Ita quo te vertas cunque, haud effugere est malum.

GROTII, FLOR. p. 275.

ARISTOPHONTIS.

PYTHAGORISTA I.

So gaunt they seem, that famine never made
Of lank Philippides so mere a shade;
Of salted tunny-fish their scanty dole,
Their beverage, like the frog's, a standing pool,
With now and then a cabbage, at the best
The leavings of the caterpillar's feast:
No comb approaches their dishevell'd hair
To rout the long-establish'd myriads there;
On the bare ground their bed, nor do they know
A warmer coverlid than serves the crow;
Flames the meridian sun without a cloud?
They bask like grasshoppers, and chirp as loud:
With oil they never even feast their eyes;
The luxury of stockings they despise,
But bare-foot as the crane still march along
All night in chorus with the screech-owl's song.

OBSERVER, vol. VI. p. 32.

PYTHAGORISTA II.

Love, the disturber of the peace of heaven,
And grand fomenter of Olympian feuds,
Was banish'd from the synod of the Gods:
They drove him down to earth at the expence
Of us poor mortals, and curtail'd his wings
To spoil his soaring and secure themselves
From his annoyance — Selfish, hard decree!
For ever since he roams th' unquiet world,
The tyrant and despoiler of mankind.

OBSERVER, vol. VI. p. 32.

PYTHAGORISTA III.

Quid arbitramur, per Deos, an familiam
Veterem Pythagoræ sponte squallitudinem
Quæsisse, et laceris delectatos palliis?
Nihil horum sic se habere mea sententia est.
Sed nihil habentes, quod tulit necessitas,
Pulchro texerunt velo parsimoniæ,
Et utilem pauperibus fixerunt modum.
At tu vel pisces his vel carnem apponito;
Nisi et hæc edant, et digitos prærodant suos
Pendere cupio decies.——

GROTII, EXC. p. 546.

EPHIPPI.

CAPTURA.

Tum vero intrantem si quem mœstitudine
Tentatum cernat, eum demulcet molliter,
Et osculatur, non os rigidum comprimens
Hostilem in morem, sed hians, et passerculos
Imitata; cantat, invenit solatia;
Atque his remediis tristitatis nubilum
Cispellens hilarem desubito ac placidum facit.

GROTII, EXC. p. 674.

EPICRATIS.

INCERTA.

A. I pray you, Sir, (for I perceive you learn'd
In these grave matters) let my ignorance suck
Some profit from your courtesy, and tell me
What are you wise philosophers engag'd in,
Your Plato, Menedemus and Spetisippus?
What mighty mysteries have they in projection?
What new discoveries may the world expect
From their profound researches? I conjure you,
By Earth, our common mother, to impart them!

B. Sir; you shall know at our great festival
I was myself their hearer, and so much
As I there heard will presently disclose,
So you will give it ears, for I must speak
Of things perchance surpassing your belief,
So strange they will appear; but so it happen'd,
That these most sage Academicians sate
In solemn consultation—on a cabbage.

A. A cabbage! what did they discover there?

B. Oh, sir! your cabbage hath it's sex and gender,
It's provinces, prerogatives and ranks,
And nicely handled, breeds as many questions

As it does maggots. All the younger fry
Stood dumb with expectation and respect,
Wond'ring what this same cabbage should bring forth:
The Lecturer ey'd them round, whereat a youth
Took heart, and breaking first the awful silence,
Humbly crav'd leave to think—that it was round:
The cause was now at issue, and a second
Opin'd it was an herb—A third conceiv'd
With due submission it might be a plant—
The difference methought was such, that each
Might keep his own opinion and be right;
But soon a bolder voice broke up the council,
And, stepping forward, a Sicilian quack
Told them their question was abuse of time,
It was a cabbage, neither more nor less,
And they were fools to prate so much about it.—
Insolent wretch! amazement seiz'd the troop,
Clamour and wrath and tumult rag'd amain,
Till Plato, trembling for his own philosophy,
And calmly praying patience of the court,
Took up the cabbage and adjourn'd the cause.

OBSERVER, vol. VI. p. 38.

EUBULI.

BACCHO.

Three cups of wine a prudent man may take;
The first of these for constitution's sake;
The second to the girl he loves the best;
The third and last to lull him to his rest,
Then home to bed!—but if a fourth he pours,
That is the cup of folly, and not ours;
Loud noisy talking on the fifth attends;
The sixth breeds feuds and falling-out of friends;
Seven beget blows and faces stain'd with gore;
Eight, and the watch-patrole breaks ope the door;
Mad with the ninth, another cup goes round,
And the swill'd sot drops senseless to the ground.

OBSERVER, vol. VI. p. 40.

CURVO.

Why, foolish painter, give those wings to Love?
Love is not light, as my sad heart can prove:
Love hath no wings, or none that I can see;
If he can fly—oh! bid him fly from me!

OBSERVER, Ibid. p. 41.

CHRYSILLA.

Pol male discrucier, summe Divum Jupiter,
Si unquam mulierum sexui maledixero,
Quo nihil est usquam melius; nam fuerit mala
Medea; quid tum? quanti nam contra preti
Penelope? meruit si Clytæmnestre probum,
Alcestis laudem oppono; forte aliquis mihi
Phædram accusabit, sed fuit rursum bona,
Fuit bona aliqua mulier; heu miser hæreo;
Nam cito mulieres me destituerunt bonæ,
Complures enumerare cum possim malas.

GROTII, EXC. p. 657.

PHOENICIDAE.

INCERTA.

So help me, Venus! as I'm fairly sick,
Sick to the soul, my Pythias, of this trade:—
No more on't! I'll be no man's mistress, I:
Don't talk to me of Destiny; I've done with't;
I'll hear no prophecies—for mark me well—
No sooner did I buckle to this business,
Than strait behold a Man of War assail'd me—
He told me of his battles o'er and o'er,
Shew'd me good stock of scars, but none of cash,
No, not a doit—but still he vapour'd much
Of what a certain Prince would do, and talk'd
Of this and that commission—in the clouds,
By which he gull'd me of a twelvemonth's hope,
Liv'd at free cost, and fed me upon love.
At length I sent my man of valour packing,
And a grave son of Physic fill'd his place:
My house now seem'd an hospital of Lazars,
And the vile beggar mangled without mercy,
A very hangman bath'd in human gore.
My Soldier was a prince compar'd to this,

For his were merry fibs; this son of death
Turn'd every thing he touch'd into a corpse.
  When Fortune, who had yet good store of spite,
Now coupled me to a most learn'd Philosopher;
Plenty of beard he had, a cloak withal,
Enough to spare of each, and moral maxims
More than I could digest, but money—none;
His sect abhorr'd it; 'twas a thing proscrib'd
By his philosophy, an evil root,
And when I ask'd him for a taste, 'twas poison;
Still I demanded it, and for the reason
That he so slightly priz'd it—all in vain—
I could not wring a drachma from his clutches—
Defend me, Heaven! from all philosophers!

OBSERVER, vol. VI. p. 52.

TIMOCLIS.

BACCHANALIA AGENTIBUS.

Nay, my good friend, but hear me! I confess
Man is the child of sorrow, and this world,
In which we breathe, hath cares enough to plague us,
But it hath means withal to sooth these cares,
And he, who meditates on other's woes,
Shall in that meditation lose his own:
Call then the tragic poet to your aid,
Hear him, and take instruction from the stage:
Let Telephus appear; behold a prince,
A spectacle of poverty and pain,
Wretched in both.—And what if you are poor?
Are you a demi-god? are you the son
Of Hercules? begone! complain no more.
Doth your mind struggle with distracting thoughts?
Do your wits wander? are you mad? Alas!
So was Alcmæon, whilst the world ador'd
His father as their God. Your eyes are dim;
What then? the eyes of Oedipus were dark,

Totally dark. You mourn a son; he 's dead;
Turn to the tale of Niobe for comfort,
And match your loss with hers. You're lame of foot;
Compare it with the foot of Philoctetes,
And make no more complaint. But you are old,
Old and unfortunate; consult Oeneus;
Hear what a king endur'd, and learn content.
Sum up your miseries, number up your sighs,
The tragic stage shall give you tear for tear,
And wash out all afflictions but its own.

OBSERVER, vol. VI. p. 58.

MNESIMACHI.

PHILIPPO.

Nescis quibuscum tibi sit pugnandum viris,
Cœnamus gladios, sed subactos cotibus;
Pro obsonio voramus accensas faces.
Bellaria aliquis adfert in postcœnium
Puer, sagittas pro ciceribus Creticas,
Et confractorum reliquias pastilium.
Tum vero nobis hæc sunt pulvinaria
Loricæ et clypei; fundæ sub pedibus jacent
Et arcus; catapultis coronamur caput.

GROTII, EXC. p. 662.

MACHONIS.

INCERTA.

Philoxenus poeta dithyrambicus
Comedo fuisse fertur egregiissimus.
Siculis Syracusis qui cum olim polypum
Emisset bicubitali magnitudine,
Probe conditum totum prope deglutiit;
Caput supererat. Mox ventriculi cruditas
Gravem concivit morbum; medicus advenit;
Qui cum videret quanto cum periculo
Homo ægrotaret; Si quid, ait, Philoxene,
Tibi ordinatum minus est in rebus tuis,
Hoc age quamprimum, ut hora abiturus septima.
Respondit ille; Rebus providi meis
Jampridem, medice, finemque imposui omnibus.
Ope Divum dithyrambos ætatis suæ
Relinquo, præterea coronis inclitos;
Quos omnes do Musis meis collacteis,
Facioque tutores Veneremque et Liberum.
Hæc testamenti summa est; nunc quando otium
Mihi non concedit ille Timothei Charon
Ex Niobe magna voce proclamans, Aquas;
Vocatque nigra Parca ineluctabilis,
Ut ad inferos res cunctas deportem meas,
Age, huc adferte quod reliquum est de polypo.

GROTII, EXC. p. 849.

MENANDRI.

MOROSO.

Weak is the vanity that boasts of riches,
For they are fleeting things: were they not such,
Could they be yours to all succeeding time,
'Twere wise to let none share in the possession;
But if whate'er you have is held of fortune,
And not of right inherent, why, my father,
Why with such niggard jealousy engross
What the next hour may ravish from your grasp,
And cast into some worthless favourite's lap?—
Snatch then the swift occasion while 'tis yours;
Put this unstable boon to noble uses;
Foster the wants of men, impart your wealth,
And purchase friends: 'twill be more lasting treasure,
And, when misfortune comes, your best resource.

OBSERVER, vol. VI. p. 82.

SUBDITITIO.

The lot of all most fortunate is his,
Who, having staid just long enough on earth
To feast his sight with this fair face of nature,
Sun, sea, and clouds, and Heaven's bright starry fires,
Drops without pain into an early grave.
For what is life, the longest life of man,

But the same scene repeated o'er and o'er?
A few more ling'ring days to be consum'd
In throngs and crowds, with sharpers, knaves, and thieves;
From such the speediest riddance is the best.

OBSERVER, Ibid. p. 79.

INCERTA.

Suppose some God should say, "Die when thou wilt,
Mortal, expect another life on earth;
And for that life make choice of all creation
What thou wilt be—dog, sheep, goat, man, or horse;
For live again thou must: it is thy fate;
Chuse only in what form; there thou art free."
So help me, Crato, I wou'd fairly answer—
Let me be all things, any thing, but man!
He only of all creatures feels affliction:
The generous horse is valued for his worth,
And dog by merit is preferr'd to dog;
The warrior cock is pamper'd for his courage,
And awes the baser brood: But what is man?
Truth, virtue, valour, how do they avail him?
Of this world's good, the first and greatest share
Is flattery's prize; the informer takes the next,
And barefaced knavery garbles what is left.
I'd rather be an ass than what I am,
And see these villains lord it o'er their betters.

OBSERVER, Ibid. p. 75.

PHILEMONIS.

EPHEBO.

'Tis not on them alone, who tempt the sea,
That the storm breaks; it whelms e'en us, O Laches,
Whether we pace the open colonnade,
Or to the inmost shelter of our house
Shrink from its rage. The sailor for a day,
A night perhaps, is bandied up and down,
And then anon reposes, when the wind
Veers to the wisht-for point, and wafts him home:
But I know no repose; not one day only,
But every day, to the last hour of life,
Deeper and deeper I am plung'd in woe.

OBSERVER, vol. VI. p. 92.

PYRRHO.

Philosophers consume much time and pains
To seek the Sovereign Good; nor is there one
Who yet hath struck upon it: Virtue some,
And Prudence some contend for, whilst the knot

Grows harder by their struggle to untye it.
I, a mere clown, in turning up the soil
Have dug the secret forth:—All-gracious Jove!
'Tis Peace, most lovely, and of all belov'd.
Peace is the bounteous Goddess, who bestows
Weddings and holidays and joyous feasts,
Relations, friends, health, plenty, social comforts
And pleasures, which alone make life a blessing.

OBSERVER, Ibid. p. 92.

INCERTA.

Still to be rich is still to be unhappy;
Still to be envied, hated and abus'd;
Still to commence new law-suits, new vexations;
Still to be carking, still to be collecting,
Only to make your funeral a feast,
And hoard up riches for a thriftless heir:
Let me be light in purse and light in heart;
Give me small means, but give content withal;
Only preserve me from the law, kind Gods,
And I will thank you for my poverty.

OBSERVER, Ibid. p. 95.

INCERTA.

All are not just, because they do no wrong;
But he, who will not wrong me when he may,
He is the truly just. I praise not them
Who in their petty dealings pilfer not;
But him, whose conscience spurns a secret fraud,
When he might plunder and defy surprize:
His be the praise, who, looking down with scorn
On the false judgment of the partial herd,
Consults his own clear heart, and boldly dares
To be, not to be thought an honest man.

OBSERVER, vol. VI. p. 91.

DIPHILI.

MERCATORE.

We have a notable good law at Corinth,
Where, if an idle fellow outruns reason,
Feasting and junketing at furious cost,
The sumptuary proctor calls upon him,
And thus begins to sift him:—You live well,
But have you well to live? You squander freely,
Have you the wherewithal? have you the fund
For these out-goings? If you have, go on!
If you have not, we'll stop you in good time,
Before you outrun honesty; for he,
Who lives we know not how, must live by plunder;
Either he picks a purse, or robs a house,
Or is accomplice with some knavish gang,
Or thrusts himself in crowds to play th' informer,
And put his perjur'd evidence to sale:
This a well-order'd city will not suffer:
Such vermin we expel.—*And you do wisely:*
But what is this to me?—Why, this it is:
Here we behold you every day at work,
Living forsooth! not as your neighbours live,

But richly, royally, ye gods!—Why, man,
We cannot get a fish for love or money,
You swallow the whole produce of the sea:
You've driven our citizens to browze on cabbage;
A sprig of parsley sets them all a-fighting,
As at the Isthmian games: If hare, or partridge,
Or but a simple thrush comes to the market,
Quick, at a word you snap him: By the gods!
Hunt Athens through, you shall not find a feather
But in your kitchen; and for wine, 'tis gold—
Not to be purchas'd—We may drink the ditches.

OBSERVER, vol. VI. p. 97.

N O T AE.

N O T A E.

CRATINI.

PYTINA.

P. 3. Hoc apospasmation ad Cratinum ipsum respexisse ex Scholiaste ad Aristoph. Equ. 523. patet. Isarcho prætore, anno primo Olympiadis 89, Cratinus hanc fabulam docuit, biennio priusquam ederentur Eupolidis Colaces.— Κρατῖνος μὲν ἐνικᾷ Πυτίνῃ· ita Enarr. Aristoph. Argumentum fabulæ exposuit Scholiastes ad Aristoph. Equ. 400. Versus duo ex eadem desumptos citat Priscianus, lib. xviii. necnon Scholiastes ad Aj. Sophocl. 105. Inter dramata Cratini Eunidæ excellebant; et in deliciis fuisse Alexandro Magno notum ex Ptol. Hephæstione. Vide Cas. in Athen. p. 986. Corrigendus Schol. ad Aristoph. Equ. 530.

v. 1. Τῶν ἐπῶν τῶν ῥευμάτων! Toup. εὐρόοισι στόμασι habet Euripides. Vide Valck. Diatr. p. 148. Πηγὰς λόγων, Æschines De Falsa Legat. p. 246. ed. Taylori.

v. 2. Melius forsan δωδεκάκρουνον τὸ στόμα. Ad fontem Ἐννεάκρουνον poeta alludit, de quo consulendus Joannes Meursius in Ceramico. Ad versus Cratini respexit Casaubonus in Epist. ad Scaligerum. Vide Epist. 160.

v. 3. Legendum potius ἐν τῇ φάρυγι.

v. 4. Τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων. Aristoph. Plut. 379.

EVPOLIDIS.

TRIBVBVS I.

P. 1. Fragmentum hoc forsan e fabula cui titulus Δῆμοι desumptum imitatus est Aristoph. in Ran. 733. Versus Eupolidis ibi post Berglerum opportune advocavit Brunckius.

v. 3. Ita Brunckius pro vulg. ὦ γέροντες.

TRIBVBVS II.

P. 4. Hos versus citat Scholiastes ad Aristoph. Acharn. 529.

v. 2. Lege ἀ'γαθοὶ δρομῆς.

v. 3. Vide Erasmum in Adagio, Sedecim pedibus superavit. Ἕκδικα Toup. in Longini, sect. 34.

v. 7. Ἐγκατέλειπε, Wakefield. in Silv. Crit. v. 4. quod Paulus Leopardus dederat in Emen. lib. v. c. 14. Ἐγκατέλιπε Musgr. ad Soph. Trach. 852.

ASSENTATORIBVS.

P. 4. Anno tertio Olympiadis 89, Alcæo prætore, hanc fabulam docuit Eupolis.—Fragmentum hactenus mutilum integritati suæ restituit P.

v. 2. Ita Herman. pro librorum scriptura ἐσμὲν ἅπαντες κομψοί.

v. 3. Ἀνέρες, οἷς τὰ πρῶτα μέν. Grotius in Exc. p. 501. Ἀνέρες

τοῖσι πρῶτα μέν. Schw. in notis ad Athen. lib. vi. c. 30. quæ conjectura metrum pessundat.

v. 6, 7. Ergasilus parasitus de seipso apud Plaut. c. 3. 1. "Nam ut dudum hinc abii, accessi ad adolescentes in foro, Salvete, inquam."——

v. 8. Εὐθὺς περὶ τοῦτον εἰμί. "Vite je suis à ses cotés." Villebrune. Versus 7 et 8 citat Valck. ad Phœn. 360.

v. 9. Vocem πλούταξ sumpsit Menander ab Eupolide, nam ut illius propria adnotatur a veteribus criticis. Hæc Casaub. in Anim. lib. iv. c. 4. Τὸ δ' Εὐπόλιδος πλούταξ πέπαικται. Jul. Pollux, lib. iii. c. 109. Vide Toupium in Emen. in Jul. Poll. et in notis ad Long. sect. 14.

v. 14. De Acestore, cui barbaros natales (Brunckii verbis utor) et peregrinitatem exprobabant Comici, vide Scholia ad Aristoph. Vesp. 1221. et Av. 31.

v. 15. Editum legebatur σκῶμμα γὰρ εἶπας ἔλεγες. Egregia est Porsoni emendatio.—Verbis ipsissimis utitur Eupolis in Προσπαλτίοις, vide Schol. ad Aristoph. Vesp. 57. Necnon Myrtilus in fabula cui titulus Titanopanes; uti ex Aspasii commentariis ad Aristotelem indicavit nobis vir idem eruditissimus. Apud Meursii Bib. Att. lib. iv. male legitur Τιτανοπαίσιν.

INCERTA.

P. 5. v. 1. Ita P. pro πολλὰ καὶ ξυνιέτε χρήματ'. Ὦ σοφώτατοι γεωργοὶ, τἄμα δὴ ξυνίετε ῥήματ'. Aristoph. Pac. 404.

v. 5. Ita P.—ἐπιθείηται Grotius in Flor. p. 31. Vulgo ἐπιθῆται.

v. 7. Ἀλλὰ καὶ νῦν ὦ 'νόητοι μεταβαλόντες τοὺς τρόπους. Aristoph. Ran.

PLATONIS.

HOMICIDA.

P. 6. v. 1. "Loquitur poeta de accubitu ad mensam; neque aliter verbum κατακεῖσθαι est exponendum." Cas.

CONDECIPIENTE.

P. 6. v. 1. Ἀπολώλεκάς μου τόδε μειράκιον παραλαβών. Grotius, repugnante metro, in Exc. p. 485.

v. 11. Hunc versum ita legendum censuit Dawesius in Mis. Crit. p. 202. quod Schw. videtur fugisse. Vide notas in Athen. lib. iii. c. 61.—Εἶπ' ἐμοὶ Brunckius pro εἰπέ μοι.

v. 12. Κυκλούμενον pro κηλούμενον displicet Grotio.

v. 13. Ita sæpe locuti sunt Comici, gravitatem vultusque tetricos Philosophorum perstringentes. Vide Menandri Andr. apud Cler. p. 15. et p. 213. ejusdem operis.—Τὰς ὀφρῦς ἀνατείνας dixit Lucianus in Timone. "Et si vel levi sermone offensus sit, continuo attollere supercilium." Hieronymus ad Demetriadem de Virginitate.

PHERECRATIS.

HOMINIBVS FERIS.

P. 7. Aristione prætore, Pherecrates "Homines feros" docuit, et Eupolis Autolycum. Vide Meursium de Archon. Athen. et Schol. ad Aristoph. Av. 858. ubi Ἀγρίοις pro Ἀγροῖς legendum.—Hujus fabulæ mentionem apud Platonis Protagoram fieri putat Jungermannus.

v. 1. Ita totum locum constituit Bentleius in epistola secunda ad Hemsterhusium. Aliter disposuit Toupius in Emen. in Jul. Poll. lib. x. 150. ubi fragmentum extat.—"Loquitur autem aliquis qui multos cognatos habuerit, bonis ejus inhiantes et mortem ejus expectantes, quos ille se occupaturum minatur, et fore illis superstitem." Bent.—Versus Pherecratis quibus Alcibiadem perstringit,

οὐκ ὢν ἀνὴρ γὰρ Ἀλκιβιάδης, ὡς δοκεῖ,
ἀνὴρ ἁπασῶν τῶν γυναικῶν ἐστὶ νῦν,

Curio respexit, cum Cæsarem "omnium mulierum virum" appellaret. Suet. in Vita Jul. Cæs. 52.

ALEXIDIS.

NEQVITIAE MAGISTRO.

P. 8. Hoc fragmentum non Alexidi, sed Sotioni Alexandrino adjudicandum monuit Porsonus. Audi autem Athenæum lib. viii. p. 336. D. et E. Nihil igitur nos morari debent ista οὐδὲν ἥδιον in v. 6. quæ exhibent edd. Aldi, et Casauboni, qui in Anim. p. 585; cum Grotio in Exc. p. 361; Marklando et Musgravio in Eurip. Suppl. 1101; Toupio in Suidam, vol. II. 286; Wakefieldo in Silva Critica, vol. IV. nihil mali in versu suspicatus est. Marklandus ad Eurip. Supp. 127. Sotionis esse fragmentum censet, cum quo consentiunt Wakefieldus, et Larcherus in notis ad Gallicam Herodoti versionem, lib. vii. p. 321. Si locus dignus sit, qui corrigatur, facilis emendatio est, οὐδ' ἥδιον ἄν.

v. 4. Legendum 'Ωδεῖον, Πύλας, uti exhibet Casauboni editio p. 336. F.

v. 4. Ἡδίστοις σίτων, Grotius in Exc. 561, contra metrum. Emendationem Casauboni quam textus exhibet Toupius probat ad Theoc. p. 333. Displicet autem ista repetitio vocis Σίκων.

v. 8. De voce ἀρεταὶ vide D'Orvill. in Charit. 477. ed. Reisk.

v. 9. Marklando ad Eurip. Suppl. 127. placuit conjectura Valckenærii ἀνιάτων pro ὀνειράτων legentis. Vide Notas ad Eurip. Phœniss. p. 144. ubi Alexidi hoc fragmentum tribuitur.

TARENTINIS.

P. 9. Alexis fuit πάτρως Menandri; συνδιατρίψας δὲ τὰ πολλὰ Ἀλέξιδι ὑπὸ τούτου δοκεῖ Μένανδρος παιδευθῆναι. Hæc Scholiast. Aristoph. in Proleg. de Comœdia. Consentaneum igitur est credere, quod in mentem Cumberlandio venit, rivulis Alexidis hortos suos Menandrum irrigâsse. Clarius autem τῶν ἐπὶ Σάγρᾳ est, Menandrum in Hypobolimæo (vide infra) ad Tarentinos Alexidis respexisse.

v. 5. Lege ἂν ὅτι φράσω, pro ἄν τι φράσαι.

v. 9. Οὐδ' ἀγεννὴς ἔκρινε τὸν ἄνθρωπον, ἀλλ' ὡς εἰς μεγάλην τινὰ πανήγυριν. Longin. de Subl. sect. 35.

INCERTA.

P. 10. v. 4. Melius erit οἱ μὲν τρεῖς.

v. 10. Τοῦ βιότου 'στὶν legendum pro τοῦ βίου ἐστὶν, quod Schw. dedit, metro reclamante. Vide not. ad Athen. lib. ii. c. 44.

v. 11. Vulgo legitur κύαμος, θέρμος, λάχανον, γογγυλίς. Sed ita corrigebat Porsonus,

κύαμος, θέρμος, λάχανον λάπαθον,
γογγυλὶς, ὦχρος, λάθυρος, φηγὸς,
βολβὸς, τέττιξ, ἐρέβινθος, ἀχρὰς.

Diversam emendationem præcepit vir κριτικώτατος qui animadversiones quasdam mecum benevolè communicavit (vide Edinburgh Review, N° V. p. 189.)

Κύαμος, θέρμος, γογγυλὶς, ὦχρος,
λάθυρος, φηγὸς, βολβὸς, τέττιξ,
ἐρέβινθος, ἀχρὰς, κ. τ. λ.

ubi λάχανον pro glossemate deletur.

v. 16. Versui restituit Porsonus εὑρήματα in Appendice ad Toupium. Schw. videtur nescivisse suum εὕρεμα esse verbum Atticis incognitum. Εὕρημα χρὴ λέγειν διὰ τοῦ η, οὐχ εὕρεμα. Phrynichus.

INCERTA.

P. 11. v. 1. Ita versum explevit P. "Non enim Poetas solum citant veteres Comici, sed etiam ludi jocique causa omnis generis scriptores." Vide not. ad Eurip. Med. 138. part. 1. Ῥῆσιν autem hanc totam, quæ Alexidi forsan tribuenda, soluta oratione vertit Musonius de Luxu Græc. c. 3.

v. 7. Τομαῖς ἀφαιρεῖν, ἢ ποτοῖσι φαρμάκοις. Eurip. in Inone. Vide Valck. ad Hipp. 516.

v. 11. Εὐθυμίαν φέρει γ᾽ ἂν ὑπερβάλῃς ὕβριν. Wakefield. Porsono obsecutus, φέρει quod Casaubonus, Grotius, Schw. exhibent delevi.

v. 12. "Sciendum nullam fuisse communem omnibus Græcis certam Κρᾶσιν. Aristoph. in Equi. temperamenti meminit, quod ait ejus interpres habitum omnium optimum; cum quinque partium, tres aquæ, duæ erant vini." Nicolaus de Ritu Bacch.

ANTIPHANIS.

OMPHALE.

P. 12. Ita locum egregie emendat Porsonus.

MILITE.

P. 12. v. 1. Valckenærius ad Phœniss. 1275. corrigebat ἄνθρωπος γεγὼς pro ἄνθρωπος δὲ φὺς, quod, cum Comici Tragicorum stylum affectare ament, in textum intulimus. Vide Antiph. Omph. supra, v. 1.

v. 6. Πρὸς δέ γε τούτοις ἀνθ' ἱματίου μὲν ἔχειν ῥάκος. Aristoph. Plut. 530.

v. 8. "Καταχέκλοφθ' ὑπ' οἰκετῶν. Grot. quo spectat expilatur quod in versione posuit." Schw. ad Ath. lib. iii. c. 62.

INCERTA.

P. 13. v. 5. Καὶ τῶν λόγων τ' αὖ. Grot. in Exc. 635. et Brunckius in Gnom. Poetis. Ταῦθ', Casaub.

ANAXANDRIDIS.

INCERTA II.

P. 14. Hos versus ita digeri debere monet Porsonus in not. ad Eurip. Orest. 228, ubi Anaxandridæ tribuuntur. Verba Euripidis μεταβολὴ πάντων γλυκὺ Comicus ridet.

INCERTA II.

P. 13. v. 4. Eadem est apud Eurip. Phaethon. sententia. Vide Valck. Diatr. p. 274.

Ἐλεύθερος δ' ὢν, δοῦλός ἐστι τοῦ λέχους,
Πεπραμένον τὸ σῶμα τῆς φερνῆς ἔχων.

Confer quoque Plautum in Asin. I. 1.

Argentum accepi, dote imperium vendidi.

v. 7. Αὔτως quod Grotio placuit est emendatio Scaligeri pro αὐτός.—Αὖθις habet H. Stephanus. Vide Grotii Stob. p. 277.

ARISTOPHONTIS.

PYTHAGORISTA I.

P. 15. v. 2. Tithymallus est proprium parasiti nomen. Vide Athen. p. 240. " Philippides ita tenui macilentoque corpore fuit, ut macies hominis in proverbium abierit, multisque jocis dederit occasionem." Schw. in Athen. lib. vi. c. 17.

v. 4. Κάμπη. " Ubi vero apricis regionibus post pluvias noxia incesserunt animalia, quæ a nobis erucæ appellantur, Græce autem κάμπαι," &c. Colum. xi. c. 3.

v. 7. " Homines squalidos et illuvie laborantes κονιορτοὺς vocabant." Casaub.—Χαίρει τίς αὐχμῶν ἢ ῥυπῶν; κονιορτὸς ἀναπέφηνεν. Anaxand. apud Athenæi, lib. vi. p. 242. F.

PYTHAGORISTA II.

P. 16. v. 9. " Scriptum erat τῶν πολεμίων, minus congruente sensu." Grot. Exc. 997.

PYTHAGORISTA III.

P. 16. Hanc eclogam comicorum principi tribuit Brunckius in Frag. Aristoph. p. 264. Menagius Ἀριστοφῶν scribendum

vidit ad Laert. viii. 38. "Nullus error magis in proclivi esse debuit librariis quàm ut Aristophontis nomen in Aristophanis detorquerent." Schw. in not. ad Athen. lib. iv. c. 53.

v. 9. "Similiter, prærodere digitos, ait coquus gloriosus, quem in Pseudolo Plautus induxit." Schw.

EPHIPPI.

CAPTVRA.

P. 18. Argumentum fabulæ explicuit Casaubonus ad Suetonii, lib. iii.

v. 3. " Nota χαυνοῦν et συμπιέζειν sibi opposita." H. Steph. in v. χαυνόω ad hunc locum respiciens.

EPICRATIS.

INCERTA.

P. 18. In hoc apospasmatio redintegrando Schw. ἤμβροτεν οὐδ' ἔτυχεν. Totum palmariis Porsoni emendationibus restitutum lectori proponimus.

v. 23. Ita P. pro κἰξαίφνης. Nihil certius emendatione Bentleii in Epist. secunda ad Hemster. legentis in Aristophanis Tagenistis κἆτ' ἐξαίρων pro κἀξαίρων.

v. 34. Οὐδ' ἔτ' ἐμέλετο. Schw. in Athen. lib. ii. c. 54. nulla metri ratione habita.

v. 37. Πάλιν ἐξ ἀρχῆς. Aristoph. in Pac. 1327. Vide quoque Plut. 221.

EVBVLI.

BACCHO.

P. 21. Vix dubitari potest quin hi versus prolati sint ex fabula cui titulus Διόνυσος ἢ Σεμέλη erat. Clemente Alex. Zenobio, et Athenæo, ii. 460. memoratur. Vide autem Suidam in v. Οἶνος.

v. 9. Ita Florens Christianus ad Aristoph. Vesp. 1384.

v. 10. Pro ὥστε καὶ βάλλειν ποιεῖ, Jacobs sic scribendum suspicatus est, ὅς γε καὶ σφάλλει πόδας, in Animad. ad Anthol. Vol. I. P. ii. p. 97. "Brunckius quidem cum vulgata scriptura percommodè contulit Aristophanis versus in Vesp. 1253. sqq." Schw. ad Athen. lib. ii. c. 3.

CURVO.

P. 21. v. 1. Τίς ἦν ὁ ἀνάψας. Casaub. Athen. 562. Τίς ἦν ὁ γράψας. Grot. in Exc. 651.

v. 8. Ita Grotius pro λῆρος ἦν κἂν φῆσιν τις apud Casaub.

CORONIS VENDENTIBVS.

P. 22. v. 1. Ἐγὼ δὲ καταπεπλασμένη ψιμυθίῳ. Aristoph. in Conc. 877. Καταπλάσματα exhibet fragmentum Aristophanis Cereal. 2. apud Brunckium. Κατέπλασε ψιμυθίῳ Alexis. Vide Grot. Exc. 571.

v. 4. Μὲν post τῶν apud Eustathium extat.

v. 5. "Perfluebant per frontem sudantis acaciæ rivi." Petron. Terræ Græciæ fœminis tribuit Philostratus non solum oculorum ὑπογραφὰς, verum etiam ζωγραφίας παρειῶν et χειλέων βαφάς. Confer Juv. vi. 461. Plaut. Most. i. 3. et Horat. Epod. 12. 10.

v. 8. Πότερον πίθηκος ἀνάπλεως ψιμυθίου. Arist. Conc. 1072.

CHRYSILLA.

P. 23. v. 1. Ὦ Ζεῦ πολυτίμηθ', ὡς καλαί. Aristoph. Equ. 1390. et Av. 667. et in fragmento apud Brunckium, p. 249.

v. 2. Νὴ Δί' ἀπολοίμην ἄρα, verba sunt Cinesiæ in Lysistr. Aristoph. v. 933.

PHOENICIDAE.

INCERTA.

P. 24. v. 2. Ita quoque locutus est Macho in versibus de Gnathænio meretrice, qui apud Athen. lib. xiii. 581. extant.

v. 3. Ἀπέτυχον Grotius. Legendo ἐπέτυχον cum H. Stephano sententia optime procedit. Locum ita vertit. "Tu m' as beau dire que tu t' en es bien trouvée; que me fait cela?"

v. 6. Lege ἐδείκνυ θ' ἅμα.

v. 16. Οἵῳ μ' ὁ δαίμων φιλοσόφῳ ξυνῴκισεν. Theognetus in Spectro. Athen. 104. quem versum parodiam esse hujus Euripidei, οἵῳ μ' ὁ δαίμων θηρίῳ ξυνῴκισεν, indicant Casaub. in Animad. p. 203. Gatakerus in Ad. Mis. 522. Barnesius in Adden. et Valcken. ad Hipp. 1389.

v. 18. Ἐς προὔπτον εἰδὼς αὐτὸν ἐνέβαλεν κακόν. Aristophon. apud Athen. 539. D.—Ad versum Phœnicidæ respexit Piersonus ad Mœrin. p. 330.

PHILETAERI.

VENATRICE.

P. 25. Quicunque accuratè Suidam in vocibus Φιλέταιρος et Νικόστρατος lectitaverit, is liquido dejerare posset ista duo nomina ad unam eandemque personam respicere. Hanc Porsoni conjecturam extra omnem dubitationis aleam ponit Scholion quantivis pretii, quod, literis præ vetustate obtutum oculorum pæne fugientibus, ex MS. Platonis* Dialogorum nobiscum perbenigne communicavit vir eruditissimus.—De Nicostrato adeas quoque Suidam in v. Ἀμφίας.

v. 3. Ἀλλ' οὐ δεῖ σκοπεῖν, Οὐδ' αὐτὰ τἀνθρώπει' ὁρᾶν τὰ πράγματα, Grotius, a sententia et ratione quibus tertium quartumque versum interpretatus est Casaubonus, aberrans. Vide Schw. not. in Athen. vii. c. 12.

v. 5. Εἰς αὔριον δὲ οὐχί. Casaub. hiatu non ferendo. Emendatio Schweighæuresi, εἰς αὔριον δὲ μὴ φροντίζειν εἴ τι καί, versum deformiter claudicantem protulit. Grotium secuti sumus. Tres versus ad Nicostratum ipsum respicientes e fabula cui titulus Atalante desumptos nobis conservavit Athenæus, p. 416. F, ubi in secundo versu Ταυρέαν legendum monet Valckenærius.

v. 6. Locus manifesto corruptus. Forsan εἴη legendum pro ἔσται.

* Hunc MS. codicem secum a Patmo insula domum reportavit E. D. Clarke, LL.D. Jes. Coll. Soc. vir de Academia nostra optime promeritus.

TIMOCLIS.

BACCHANALIA AGENTIBVS.

P. 26. v. 1. Δοκῶ λέγειν apud Stobæum, Serm. cxxiii. ed. Gesn. quod non deterius.

v. 4. Lege ἀνεύρετο pro ἀνεύρατο, quod barbarum est.

v. 8. Versum hunc cum quatuor sequentibus citat Bentleius in Epist. ad Millium: quæ autem ibi vir doctissimus protulit de Alcmæonidis scriptore, ea parum vera esse confirmat Toupius, qui videndus in Emen. in Suidam, vol. II. p. 475.

v. 10. "De Telephi paupertate confer Aristoph. Nub. 918. et Ran. 866. ibique Spanhemium." Schw. ad Athen. lib. vi. c. 2.

v. 12. ΑΛΚΜΕΩΝ habet marmor Sandvicense. 'Αλκμαίων' exhibet textus contra analogiam et metrum. "Frequenter in codicibus manu scriptis inter se permutantur αι et ι." Vide Epistolam ad J. Millium, p. 65. ed. 1713.

v. 13. "Sunt autem Timocli Φινεῖδαι, non Phinidæ tantum, sed et ipse Phineus cum filiis." Valck. Diatr. 196. Cumberlandius, dum hunc locum verteret, respexit, credo, ad scripturam quam H. Stephanus exhibet, Οἰδιπούν ἐνιδὲ τυφλόν.

MNESIMACHI.

PHILIPPO.

P. 27. v. 1. Ita P. legebatur *ἆρ' οἶσθ' ὅτιη πρὸς ἄνδρας ἐστί σοι μαχητέον.* Grotius, *ἆρ' οἶσθ' ὅτι σοι πρὸς ἄνδρας ἐστὶ μαχητέον.* Ex hoc autem Mnesimachi fragmento colorem duxerunt versus Gallici quidam, quorum indicium Porsono debemus,

Ne demande autre dragiés
Que pointes d' espées brisiés,
Et fers de glaive à la moustarde,
C'est un mes qui forment li tarde;
Et haubers desmailliés au poivre,
Et veut la grant poudriere boivre
Avec l' aleine des chevaus.

Fabliaux par LE GRAND.

XENARCHI.

QUINQUERTIO.

P. 28. v. 4. Toupii emendationem recepi.—Vulgo leg. πορνειοῖσιν μάλ' ἔξεσθ' ὁρᾶν. Emen. in Suidam. vol. I. p. 96.

v. 5. Εἱληθερούσας. εἱληθερεῖν τὸ ἐν ἡλίῳ θερμαίνεσθαι. Vide Salmasium in Plin. Exc. 696.—Legitur στέρνα τ' ἠμφιεσμένας apud Casaub. p. 569. "malim στέρν' ἀπημφιεσμένας." Tyrwhittus in Toupii Emen. in Suidam. Utcunque elegans, dubium an necessaria conjectura.

v. 10. "Nemo hæc prohibet, nec vetat
Quin quod palam est venale, si argentum est, emas;
Dum te abstineas nupta, vidua, virgine,
Juventute, pueris, liberis, ama quod lubet."

Plaut. Cur.

v. 11. 'Οπὴ aliquando notat fenestram. Pierson. in Mœrin. in v. "admitte fenestra." Ovid. A. A. 3.

v. 13. Τοῖς τε φαινομένοις ἐς τὴν κοινὴν ὄψιν σχήμασι ἐκκαλουμένη τοὺς ἐρῶντας ἐς τὰ πάθη τοῦ σώματος. Ælianus. Vide Suidam in v. καθημαξευμένος.

v. 14. Vide Horat. in Epist. i. 6. 54.

———Frater, pater, adde,
Ut cuique est ætas; ita quemque facetus adopta.

v. 16. An legendum ἔχειν τιν' pro ἑκάστην? "Quis Chrysidem habuit?" Terent. Andr. Confer autem Hor. Sat. i. 2.

v. 17. Μεθ' ἡμέραν pro ἐν ἡμέρᾳ. 'Αττικῶς. Suidas. Vide Ulpian. ad Demos. Timocl. 790. et Larcherum ad Herod. lib. iv. p. 461.

v. 20. Hunc versum ita constituit Porsonus in Appendice ad Toup.

v. 21. Ad Eurip. Hipp. 415. respexit Xenarchus. Vide Valcken. ad locum.

v. 23. Προσκυνούμενοι. Cas. Παρατιλούμενοι Valck. Toupii emendationem in textum admissimus.

MACHONIS.

INCERTA I.

P. 29. Totum locum citat Porsonus ad Eurip. Medeæ, 1343.

INCERTA II.

P. 30. v. 3. Ne metrum claudicaret, recte scripsit Grotius πουλύποδα pro πολύποδα. Vide Exc. 851. pro δυεῖν lege δύο.

v. 7. Emendationem Grotii in textum intulimus. Vulg.

κακῶς σφόδρ' ἔχειν· εἶτ' ἰατροῦ τινός.

v. 13. Δεδιῴκηται corrigit Kusterus ad Hesych. in v. διοίκησις.

v. 17. Ad nomen ἐπιτρόπους subintelligendum esse verbum τιθεὶς vel ποιῶν monet Schw. ad Athen. lib. viii. c. 26.

v. 19. "Allusio est ad fabulam Timothei, Niobe inscriptam, ubi erat Charon inter alias Tragœdiæ personas." Cas.

v. 20. Χωρεῖν δὲ πορθμίδ' ἀναβοᾷ. Cas. Melius autem πορθμόν.

v. 23. Lege πουλύποδος. Hunc autem locum post La Fontaine expressit Popius, uti Wartonus indicavit:

A salmon's belly, Helluo, was thy fate;
The doctor call'd, declar'd all help too late:
"Mercy," cries Helluo, "mercy on my soul:
Is there no help? alas! then bring the jowl."

THEOPHILI.

TIBIARUM STVDIOSO.

P. 31. v. 7. Apud Athenæum, p. 236. Ed. Ald. et lib. xiii. p. 563. Casaub. legebatur ἣν ἰδεῖν ἥδιον. ἐστὶν ἢ τὸ θεωρητικόν. Pro θεωρητικὸν dederat Gul. Canter. Nov. Lec. III. v. θεωρικόν. Dalecamp. ἣν ἥδιον ἰδεῖν ἐστὶν ἢ τὸ θεωρικόν Αἰτοῦσιν ὑμῖν; Casaub. ἔχουσιν ἡμῖν; quem Grotius omnino sequitur, nisi quod ὑμῖν pro ἡμῖν malit. Versum autem frustra tentarunt viri eruditi. Audi enim Dawesium in Mis. Crit. 211. "Severiores Musas coluisse video poetas Atticos, quam quæ in vocis hyperdisyllabæ ultimam correptam accentum cadere paterentur." Vide Anglicam censuram Porsoni Hecubæ (Monthly Review, August, 1799).

MENANDRI.

SACRA FERENTIBVS.

P. 32. Hæc ῥῆσις Menandri extat apud Stephanum Byzantium in Dodone. Consulendus quoque Gronovius in Thes. Græc. Antiq. V. 7.

v. 2. Τίτθη vocem probrosam et subturpiculam esse putat Toupius in Emen. in Suidam, vol. II. 252.

v. 3. Τί habebant vulgati codices, cujus vicem substituit Bentleius τό.—Τὶς P.

v. 5. Καταπαύσαι. P. καταπαύσαις Bentleius, not. 28. Sed ad proverbium Δωδωναῖον χαλκίον forsan respexit Juv. vi. 441.

Tot tintinnabula dicas pulsari.——

SVPERSTITIOSO.

P. 32. Versus Menandri profert Ouselius ad Minuc. Felic. p. 179.

v. 2. Φάγωσ' ἰχθύν. Porsonus in Appen. ad Toup. pro φάγωσιν ἰχθὺν, quia secunda in ἰχθὺς sive ἰχθὺν semper apud Comicos producitur.

v. 5. Certa est emendatio Toupii pro ἐκάθισαν αὐτοὶ apud Clericum. Τὴν θεόν. sc. Atergatin. Vide Athen. lib. viii. 346.

MOROSO.

P. 33. "Videtur hanc comœdiam vertisse Plautus, cujus extitit olim Dyscolus, e qua pauca duntaxat fragmenta supersunt." Clericus.

v. 5. Phidiacam manu hic agnoscet lector; ita enim legendum monuit Porsonus pro εἰ δ' οὐδὲν αὐτοῦ quod Bentleius dedit. Εἰ δὲ μηδ' ἑαυτῷ apud Stobæum.

LEVCADIA.

P. 34. Ita fragmentum exhibetur et disponitur in Bentleii Emen. not. 91. Audi autem virum doctissimum Hardion de voce πρώτη disserentem apud Comment. Acad. Inscrip. Tom. VII. p. 53. "On peut former encore une question sur la première femme qui a eu le courage de se précipiter du haut de la roche Leucadienne. Menandre en a donné la gloire à Sappho; Strabon qui nous a conservé le passage de ce poëte, lui oppose le témoignage d'auteurs qui ont porté leurs recherches dans une antiquité plus reculée." &c. "De eo saltu vide ante alios Ptolemæum Hephæstionem apud Photium." Selden. ad Marm. Arun. p. 89.

MVLIERVM OSORE.

P. 35. Τί καὶ τούτῳ (voce γῦρος) Μένανδρος τὴν καλλίστην τῶν Κωμῳδιῶν τῶν ἑαυτοῦ τὸν Μισογύνην κατεκηλίδωσεν, εἰπών. Phrynichus.

Post εἰπὼν locum Menandri excidisse monet Bent. in Emen. not. 103.

v. 11. "Lego ad codicis fidem ἀποθανόντα τι." Brunckius in Gnom. Poet.

v. 16. "Scripturam prætuli quam exhibent cod. et Gesneri editio in Tit. cviii." Brunck.

SVBDITITIO.

P. 37. "Egregium hoc et longe elegantissimum fragmentum;" Bent. cui medicinam ferre certatim conati sunt viri doctissimi. Rem totam expedivit Porsonus; fecitque ut omnia bellè procedant; satisque ornate pro elegantia Menandri.

v. 2. Ad hunc locum M. Aurelium respexisse in lib. xi. 14 animadvertit T. Gatakerus.

v. 5. Plurimum molestiæ facessivit versus quintus Grotio, necnon Bentleio, Toupio in Suidam, vol. II. p. 451; Hemsterhusio ad Lucian. vol. I. p. 434; Tyrwhitto in Appendice ad Toupium, et Scriptoribus Act. Erud. MDXI. Porsonus rem acu tetigit. Diversam olim emendationem præceperat in Appendice ad Toupii Suid.—Furcis expellendus versus apud Act. Lips. p. 301.

πῦρ· ταῦτα κἂν ἑκατὸν ἔτη βιοῦν σε δεῖ.

κἂν δεῖ solœcum est.

v. 9. Τὴν ἐπιδημίαν ἄνω. Bent. Sed vereor ut domesticus sit sincerusque sermo Græcus.—Κἀπιδημίαν βροτῶν. Toupius.

v. 11. Versum aliter constitutum videas in Anglica censura. (Vide Monthly Review, August 1799.)

v. 13. Ἀπέλασε. Bent. Sed summi viri emendatio est πονηροῦ κόμματος: augmentum enim abjecit. Ἀπώλεσε. Stobæus et Grotius.

INCERTA I.

P. 38. v. 1, 2. Καὶ τοῦτον ἡμᾶς τὸν τρόπον γαμεῖν ἔδει
ἅπαντας· ὦ Ζεῦ σῶτερ, ὡς ὀνοίμεθ' ἄν.

Acta Lips.

Legendum vero forsan ὀναίμεθα.

v. 4. Τήθη cum Brunckio ad Aristoph. Acharn. 49. pro τίτθη reposui.

v. 13. *Nam multum loquaces merito omnes habemur,*
Nec mutam profecto repertam ullam esse
Hodie dicunt mulierem ullo in sæculo.

Plaut. Aul. II. 1.

INCERTA II.

P. 39. Hoc fragmentum Epicharmo adjudicat Cumberlandius, Grotium in Flor. p. 356, et 352 secutus.

v. 3. Grotius in Stob. p. 356. ὑπάρχῃ, in p. 352. ὑπάρχει. Sed ἂν indicativo præsentis nunquam jungitur. "Brunckius licet tres primariæ editiones plurimique MSS. αὖ habuerint, ipse ἂν ex uno edidit in Aristoph. Nub. 394." Porson. ad Eurip. Phœniss. 412.

v. 6. Ita vulgatur in Stobæo. Sinceram lectionem eruit Valck.

οὐδὲν δ' ἔχουσι πλεῖον, οὐδ' ἐρεῖς ὅτῳ.

Vide Diatr. p. 150, ubi monet vir doct. Græcos dicere πλέον ποιεῖν æque ac πλέον ἔχειν *proficere*. Versus autem Philemonis, quos corrigere conatur, ita legendi:

τί οὖν πλέον ποιοῦμεν; ἡ λύπη δ' ἔχει,
ὥσπερ τὸ δένδρον τοῦτο καρπὸν, τὰ δάκρυα.

v. 8. Pro τοῦτο apud Stobæum varia indicatur lectio τούτους, quæ Bentleio arridet, not. 199.

v. 13. Vulgo Σκύθης τὶς ὄλεθρος; Σκύθης τίς;—ὄλεθρος. P.

INCERTA III.

P. 40. v. 17. Ὁ συκοφάντης, ὁ δὲ κακόηθης τὰ τρίτ' ἔχει.
Grotius; cum vulgo esset,

Ὁ συκοφάντης, ὁ κακόηθης τρίτα λέγει.

Sed locum contaminavit et elegantem ex scena metaphoram τρίτα λέγειν, sive τριτολογεῖν male ejecit. Vide Bent. not. 204.

INCERTA IV.

P. 41. "Philemoni hoc fragmentum tribuit Justinus; Clemens vero et Eusebius Menandro. Acutiori cuivis statim oboritur suspicio neutrius esse hos versus." Brunckius in Gnom. Poet. 336.

v. 7. Πεπλάνητ' apud Clementem et Eusebium pro πλανᾶσθ'.

INCERTA V.

P. 42. v. 3. Ita P. pro ἔνεστιν ὀστέα.
v. 7. Ita P. pro καὶ.

PHILEMONIS.

DELPHIS.

P. 43. v. 1. "Solon Atheniensis cum videret adolescentes contra fas delinquentes primum mercatus mulierum ἵστησιν ἐπὶ οἰκημάτων, ut Nicander Colophonius testatur." Musonius, c. 12.

v. 7. Τοὺς παρὰ φύσιν τῇ ἀφροδίτῃ χρώμενους acriter perstringit Aug. Niphus in c. 97. de Amore.

v. 8. Ex oratione Æschinis contra Timarchum pater fuisse Athenis πορνικὸν τέλος. Id genus lucri non ingratum fuisse Romanis imperatoribus, ex Vespasiani credo sententia, suavem esse odorem lucri ex re qualibet, docet Casaub. ad Sueton. 3.

v. 9. Vide Rutil. Lupum, Lycurgo. ed. Ruhn. 60.

v. 12. Emendationem Bentleii lectori proponimus.

v. 14. Ἀκκισμὸς, Ἀττικῶς. Προσποίησις, Ἑλληνικῶς. Mœris. Vide quoque Thomam Magistrum et Etymologum Magnum in voce ἀκκίζομαι.

EPHEBO.

P. 44. v. 8. Ita Salmasius emendavit, cum vulgo esset ἢ μέν ἐφάνη, et in MS. A. ἡμέρα ἐφάνη. Grotius Flor. p. 552.

PYRRHO.

P. 45. Hoc apospasmation citat Brunckius ad Aristoph. Plut. 985.

v. 3. Τί τἀγαθόν ἐστιν Brunckius reponit pro τί ἐστιν ἀγαθὸν, quod Bentleio non displicuerat.

INCERTA I.

P. 46. Elegantissimum locum complanavit Bentleius in Emen. Aliam viam instituit Wakefieldus, qui videndus in Silv. Crit. tom. IV. 114.

v. 1. Παῦσαι φλυαρῶν ὦ 'γαθ'. Aristoph. Plut. 360. τὶ pro τὸ legendum. Necnon λύσεις pro λύσει. P.

v. 3. Pedem dactylum ante finalem iambum in tetrametro trochaico admittunt comici pudenter et raro. Hæc Porsonus. Quicunque supplementum ad præfationem Hecubæ perlegerit hos versus infirmo talo incedere facile deprehendet.

καὶ μικροῦ μὲν ἀῤῥαβῶνά μ' ἔπεισεν εὐθὺς καταβαλεῖν.

Bent. Emen. not. 247.

κἄν τε ταῖσι ξυμφοραῖσι δυστυχεῖν μετὰ τῶν φίλων.

Valck. Diatr. p. 244.

v. 15. Γνώσεις ἂν αὐτοὺς ex Casauboni emendatione adoptavit Grotius: apud Stobæum legitur γνώσῃ σεαυτὸν, quod Bentleio not. 285. revocare visum est.

INCERTA II.

P. 47. v. 5. Ita Bentleius pro εἰ μὲν λάβῃ. not. 303.

v. 8. Hunc versum ita corrigit Porsonus in addendis ad Hecubam.

v. 11. "Hanc lectionem quam ingenio assecutus est Bentleius cod. Regius exhibet." Brunckius ad Aristoph. Plut. 1140.

INCERTA III.

P. 48. v. 2. In textum adscivimus Salmasii conjecturam pro

φθόνον τε, κἀπήρειαν, καὶ μῖσος πολύ.

v. 3. Κἀνοχλήσεις Bent. not. 295. pro καὶ ὀχλήσεις.

v. 9. Ita reposuit Bentleius pro

καὶ μήτ' ἔχειν με πλοῦτον, μήτε πράγματα,

ne spondeus in quarto loco senarium extingueret.

INCERTA IV.

P. 49. v. 8. Plutarcho auctore, cum versus Æschyli (vide Sept. ad Thebas, v. 594.) ad quos in hoc fragmento Menander respexit, in scena recitarentur, omnium spectatorum oculi in Aristidem conversi fuerunt. Vide Apophtheg. p. 186. ed. Franc. Quicunque autem hunc locum Menandri, necnon Plat. Polit. II. p. 423. Plut. Aristid. p. 320. Damascium apud Phot. p. 1031 consulet, minime dubitabit quin ita legendi sint versus Æschyli:

Οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει,
βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
ἀφ' ἧς τὰ κεδνὰ βλαστάνει βουλεύματα.

ἀφ' ἧς habet Plutarchus in Apophthegmatibus. Vide locum supra laudatum. Confer notam Ruhnkenii ad Timæum, p. 58.

INCERTA V.

P. 49. Locum peritissimè tractavit primarius medicus. Vide Porsoni notam ad Eurip. Med. 139. par. ix.

DIPHILI.

MERCATORE.

P. 50. v. 1. "Pro eo quod edebatur τοιοῦτο νόμιμον ἔστι, βέλτιστ' ἐνθάδε, in membr. sic scribitur τοιοῦτο νόμιμον τοῦτ' ἐστιν βέλτιστ' ἐνθάδε." Schw. ad Athen, lib. vi. c. 8.

v. 14. Τῆς νυκτὸς corrigendum suspicatus erat Taylorus in indice ad Lysiam, p. 928. ed. Reiske.

v. 21. Ἰχθυάριον correxit Grotius. At inusitatum prorsus esse istud vocabulum notavit Schw.

v. 27. "Hoc est quod Galli dicunt *renchérir.*" Coray, ad vocem ἐπιτετίμηκας.

MONITUM.

Dum alibi nimis occupatum haberem animum, errores quosdam in paginas libelli hujusce irrepsisse video. Ἐς delebit Lector et εἰς semper reponet, quod κομικώτερον est. Pro ξὺν, quod recentiores comici raro aut fortasse nunquam admittebant, scribet σύν. Alia quædam in textu corrigenda hic adjiciuntur:

P. 4.	v. 3.	post ἥρει dele punctum.	
8.	v. 2.	Ἀκαδήμειαν.	
9.	v. 10.	σκότου.	
15.	v. 11.	πνῖγος.	
20.	v. 8.	πρᾴως.	
22.	v. 9.	κεχρισμέναι.	
24.	v. 3.	καταλῦσαι.	
P. 24.	v. 11.	ἄλλον τινὰ.	
28.	v. 11.	ἐνδῦναι.	
30.	v. 7.	τινος.	
31.	v. 2.	ἐᾶ.	
—	v. 3.	οὐχ.	
42.	v. 3.	ὀστᾶ.	